

VOL. XLVIII NO. 10

OCTOBER 1913

The Juvenile Instructor

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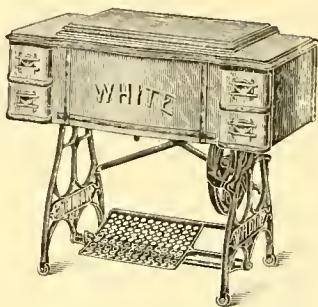
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THE DESERET SUNDAY SCHOOL UNION

44 East South Temple Street, Salt Lake City, Utah

Land of Dreams.

Grace Zenor Robertson.

Where is the land where dreams come true?

Where is the land where angels dwell?

I asked the multitude I knew—

But none made answer, none could tell.

I kissed the lips so cold in death,

The waxy fingers clasped in mine,

The fairy form I gave to earth—

The precious spirit was divine.

Where is that land where the spirit lives,

The faces we dream of, the faces kissed?

We long for one glimpse of the city fair,

And the forms of those we have missed.

There in that land there is peace untold,

Rest and mercy and gracious light,

But the years are many, the years are hard,

And often the way is as dark as night.

Where are the faces of those we love?

I drifted in dreams to a land so fair

That angels' words nor the songs they sing,

Could show us the wondrous beauty there.

'Twas a dream of mountains and valleys of rest,

Of cities and temples of fairy grace,

And the light that shone on this land of dreams,

Proclaimed God lived in the holy place.

Afar, were green fields that called to me,

Beyond, was a harbor with snow-white sails;

And the brows of those whom I saw and knew,

Were crowned with peace and the love that avails.

I heard the music both rich and sweet,

From many a shining hall and dome,

From many a doorway sweet faces smiled,

And bade me welcome to this dear home.

I drifted back from the land of dreams,

Back to the earth with its work and care;

But always the earth is a fairer place

When one has dreamed of a world so fair.

Heaven is nearer the earth I know,

Nearer to heaven than earth are we,—

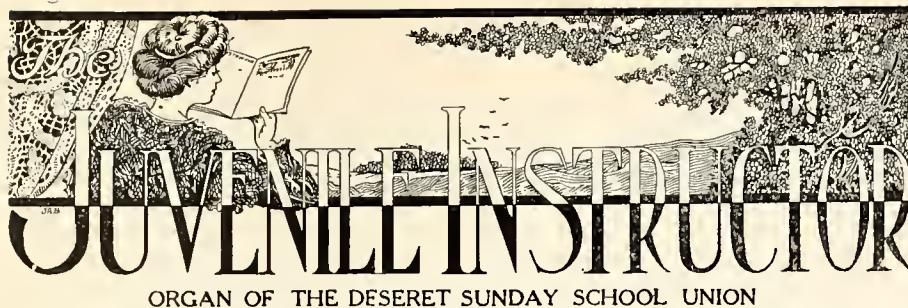
And often the gates are so far ajar

That one may look on Eternity.

—L. E. Zdan.

THE SHORTEST WAY HOME.





JUVENILE INSTRUCTOR

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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Some Things that have Helped Me.

By Susa Young Gates.

HYMNS.

Out of several hymns that have helped me greatly in my hours of severe mental trial, I think I should choose "Joseph Smith's First Prayer" as the one which has given most comfort and peace. It is not poetry. The versification is faulty and the imagery is prosaic. But it has the most momentous episode of all modern life compressed into the few verses, and by aid of its simple lines I can see and feel the awful struggle which convulsed the Boy-Prophet. The name and thought of the Prophet Joseph Smith has always a quieting as well as a kindling influence on my soul, and when tempest-tossed or sunk under waves of depression this little song paints for me the picture that gives me best relief. As a companion to this is that perfect poem written by Cowper, "God moves in a mysterious way, His wonders to perform." During the sleepless hours of distressed nights the images called up by this matchless word picture of the omniscience of God relieves the mind and carries me out of my own thoughts on the waves of love and divine worship. Another hymn that I love to sing or to repeat is "Zion stands with hills surrounded," for this gives me the picture of my beautiful Utah home, with the personal comfort expressed in the other two verses. "O ye mountains high" has been a beacon light to my soul. "O my

Father" is to me as to all Saints, the epitome of our eternal Home.

BOOKS.

The Bible is and always has been to me the very dearest of books. The infinite variety, the exquisite literary style, the perfect method of both the original writers and their English interpreters, the unflinching trust revealed by the authors concerning themselves and their contemporaries, the pure devotion to God, the revelation of Christ Jesus as the Man of Sorrows, who is so near to those who come near to Him, makes this the Book of books to me. Worship grows in my heart as I read what the ancient prophets said about Him, and what His friends testified concerning Him; all this and abundance more make of the Bible a collection of the most priceless books. Yet I see and feel the infinite charm of the Book of Mormon, the self-revelation, especially of Nephi and Alma, the limpid style, the striking contrast between the placid trust of those child-like peoples and their volcanic changes of action and belief; and above all, the peerless fact that with all their faults these Nephite prophets and authors revered their women to such a degree that not but once in the whole course of their narrative is there any mention made of the decadence and folly of women; indeed, the delicacy and reserve with which all sex questions are eliminated from this strange narrative,

—all this kindles my ardent affection for this truly inspired Book. There in that Book are the two most remarkable expositions of faith, the principle and the exemplification that it has ever been my lot to study: Nephi's prayer, recorded in II Nephi, chap iv, verses 13-35, and Alma's discourse on faith remain at once the joy and the hope of all mortal students. The Doctrine and Covenants is to me the greatest book ever written. It is so full of truth, revelation, science, hygiene, mysticism, psychological suggestion, faith, so charged with the forces of governmental science, of individual possibilities, and of divine fire, that it still remains to me the undiscovered country which awaits my long leisure when age and time shall permit me to have hours for study and days for contemplation. I have been able to read this book only five times, and of course it is a book that needs actual study. As for other books, good books spoken of by the Prophet, many of them are ephemeral in their nature. But I have read the classics, both in history, poetry and fiction. Of the pagans, Marcus Aurelius has helped me some with his wise and just views of external life. Ruskin and Holmes provide pleasant paths to dally in. At my age, novels only amuse, but they had a profound effect upon my early life. And I am glad that some power or instinct led me to choose the best. I had read the Arabian Nights thirteen times when I was thirteen years old. That perhaps because it was practically the only story book in the Lion House. The involved style, the long-drawn out recital, the oriental cast of thought I still find drifting at times across my literary horizon. But the Bible, which was read to me from my infancy up by a good mother, has been the Book of all books to me.

LIVING SCRIPTURE.

Living scripture which has helped me most include sayings by the Prophet Joseph Smith, by my father,

President Brigham Young; by President Joseph F. Smith, Dr. Karl G. Maeser, Aunt Eliza R. Snow, Aunt Zina, Sister Elmina S. Taylor, and others. Among these let me quote one saying of my father which ought to be sounded in the ears of the restless young daughters of modern Zion. Said he: "If you were to become the most famous woman in all the world, and your name and fame were to be known in every land and clime—and you failed in your duty as wife and mother, you would wake up in the morning of the first resurrection and find that you had failed in everything. But, if you can satisfy the claims made upon you by wifehood and motherhood and still do literary or professional work, it may redound to your own credit and to the honor of God." Two other sayings which I have treasured without recalling the authors are: "A man who apostatizes from the gospel has committed sin of which he has not repented." The other: "As soon as you quit doing good, evil is at your door." This puts the parable of the Savior concerning the man who drove out one evil spirit, swept and garnished the chamber and then found seven others had entered within, into the modern idiom. A saying that would help and appeal to us in one period of life and development might be forgotten when the need passed by. We grow up to and sometimes away from men and their sayings—but the Savior's teachings and the Boy-Prophet's prayer are with us from the cradle to the grave.

Another precious saying which helped to shape my career was uttered in that quaint jesting mood so familiar to those who knew and loved Brother Karl G. Maeser. Just after my father's death in 1877, I was teaching in the B. Y. Academy. The Endowment House had been opened under the direction of the Twelve Apostles who then had charge of church affairs. I was quite indignant, for I had heard my father say that this should not be done. So I was criticizing these lead-

ers with considerable asperity. Brother Maeser heard me through, and then he said musingly, as he twisted the long locks of hair at the side of his noble head—

"Yes, Miss Susa, the Twelve have made a mistake."

"That's exactly what I think," I replied, delighted to find that my revered teacher should coincide with my strictures. "They have made a mistake!"

"They have made a mistake!" he repeated after me quizzically. "They should have consulted Miss Susa before they did anything." My enjoyment of the joke upon myself was no keener than my perception of the deep principle involved in this episode.

On another occasion, I had done a particularly hard piece of work, and had spent months in accomplishing the result finally attained. Some months after this, a man got up in the pulpit, and telling of this result he took to himself and his associates all the credit of the whole affair. Again I was indignant, and in conversation with my good husband, I expressed this anger in no uncertain terms.

"Well, now," he replied, calmly, "what did you do this work for? To get glory of men? If that was your motive, you are served just right to be forgotten and set aside. But if you worked for the honor and glory of God, what do you care who knows what you did or how you did it?"

Again I saw the guiding principle in this simple saying, and it has remained to warn and check me in many times of similar temptation. For while you may profess to be proudly indifferent to any praise for work you have done or for creative thought or plans you have developed, it does require self-control and, indeed, true humility, to stand by while others assume all the credit therefor. Yet only so can you learn to give God the glory!

Maud May Babcock: "The only failures in life are the failures of the human will."

BRIEF SAYINGS.

Joseph Smith, the Prophet: "Teach your family correct principles and they will learn to govern themselves."

Brigham Young: "Never tell a child to do a thing that you are sure it won't do."

"Fret not thy gizzard."

"Teli no man your troubles unless you can teach some principle thereby."

"Get the Spirit of the Lord, and keep it."

President Joseph F. Smith: "Control your appetites and you will have power to control your passions."

"There is a difference between knowledge and pure intelligence. True intelligence comprises knowledge and the power to apply that knowledge."

"Women are not required to render obedience to men simply as men. But they in common with men themselves, should render obedience to the priesthood which some good men hold. Some women are superior to many men; but wherever you find a great woman, you will also find a man who is qualified to stand at her head by reason of his superior intelligence. For instance, Sister Eliza R. Snow was one of the greatest women of modern times; and yet she is not equal in pure intelligence to either The Prophet Joseph Smith who was her husband, or to President Brigham Young who cared for her after the Phophet's death. To both of these it was her delight to render that reverence and obedience required of wife and associate worker in the Church."

This statement made to me on the Sandwich Islands by President Smith came at a time when I was restless with the so-called emancipation movement of women. It taught me that profound balance between the sexes in a way that comforted my soul and made me glad to be a woman. For it is divine truth.



THE BURROWING OWL.

(*Sphenotyto cunicularia hypogaea*.)

Special Characteristics—Adult: Above, dull earth-brown, the whole surface covered with spots of dull white, roundish and paired on the scapulars, larger and sparser on the wings. Spots nearly obsolete on rump and upper tail coverts. Secondaries crossed by four dull white bands; primaries with five or six transverse series of semi-rounded spots of ochraceous-white on their outer webs; primary coverts with about three transverse series of whitish spots. Tail with five or six bands of dull white or pale ochraceous, composed of transverse oval spots. Ear coverts, uniform brown, but paler beneath the eye and on the cheeks; eyebrows, a transverse chin patch, and feathers of the jugulum, cottony white; shafts of the loral bristles, blackish; well defined collar across the throat, deep brown mixed with paler spots. Under parts, white with ochraceous tinge, especially on the legs; breast, abdomen and sides with transverse spots of brown; legs, anal region and crissum, clear whitish. Lining of wing, immaculate creamy white; primary coverts, however, with terminal dusky spots; under surface of the primaries, grayish brown. Length: wing, 6.40-7.00; tail, 3.15-3.30.

Juvenile: Upper surface, earth-brown, entirely uniform except on wings and tail; upper tail coverts, oval patch on the wing and whole of under surface: immaculate isabella-white.

Hab.—Western United States from Plains to Pacific.

The Burrowing Owl.

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.: President Utah Audubon Society.

A half century ago, when the building of fences was difficult, not only on account of the scarcity of timber but also the expensiveness of bolts and nails, it was customary for the pioneers of the intermountain region to sur-

round their fields with deep ditches having high inner embankments; for even a single railing properly placed along the top would then successfully hold large herds of grazing cattle. It is along the remnants of these very

embankments in the green valleys of the Wasatch mountains that we shall see the burrowing owls perched placidly on the tops of cedar posts which have become the watch towers of their domains, their resting places by day and their rendezvous by night. It is true that we shall see the burrowing owl more frequently in the wild, open flats of remoter regions of the plateau, in what are called "prairie dog towns" from the number of these rodents found upon them; but nowhere is the owl so picturesque, so interesting and appropriate as on the earth banks marking a lonely country lane on each side of which broad fields encourage even diurnal flights for mice, grasshoppers and beetles.

Few farmers realize that in this unassuming, rather stupid looking bird, they have an ally as valuable to the field as the favorite housecat is to the home, for no cat can vie with him as a mouser, and, furthermore, he seems always guiltless of harm. First he preys upon the ground squirrels, which in some vicinities destroy the grain crops: next he may devour a young prairie dog, even entering the burrow of a host to find his accustomed meal: again he may seek the lizard that scampers towards the rock crannies or flit along the ditches in search of frogs and fish. Today he may make a meal of grasshoppers, crickets, beetles, scorpions and centipedes, and in the twilight he may soar silently far afield in search of mice and gophers, with occasionally, though rarely it is true, a tid bit in the shape of a small sparrow. Wherein could his habits be improved; for if we never expect to see perfection in man why demand it in a bird?

I have never actually seen a burrowing owl at work scratching out his burrow; indeed, some authors deny that he ever really builds his own habitation, but maintain that he always steals the home of another such as the old burrow of a squirrel or a deserted badger hole. Some have found the owl at home and apparently contented in

the same burrow with a rattlesnake, a badger, a tarantula and a prairie dog, all apparently paying little or no attention to each other. It is said, however, that the rattlesnake occasionally eats a young dog and that the badger is not averse to an owl pie now and again. Nevertheless, the combination is as interesting as it is inexplicable.

The nest of the owl is usually of fine grass placed at the extremity of the hole, while the eggs, six to eleven in number, are uniformly white, of rounded-oval shape and 1.30 inches long by 1.05 in breadth.

When a group of the birds are molested, especially at nesting time, they commence bowing and chatting in a somewhat ludicrous manner at the intruder, or fly swiftly away keeping near the earth and alighting suddenly in the vicinity of another burrow or out upon the open field. They have the peculiar habit of watching the intruder closely and turning their heads whichever way he may go. It is said of a late friend of mine, that when he was a boy he one time spent nearly an hour walking around a burrowing owl which sat upon a fence post, and when a playmate approached and frightened the bird the boy upbraided him unmercifully and insisted that "in one more round the bird would have twisted its head off." There is no doubt that the owl can turn its head almost completely around, and thus appear to be twisting its own neck.

Unlike most owls the burrowing variety hunts both in the daytime and at night, though I have never seen one manifest any special activity in the bright sunlight, and in the middle of the day I have approached to within ten feet of one without its flying away. Whenever I had my hunting dog with me, however, there was a terrific uproar, the owls all sounding keen notes of alarm and making occasional scoops down towards the feared intruder. They never ceased until he got a safe distance from their habitation.

I am informed that in the desert re-

gions of the plateau the burrowing owls live entirely without water; and though ditches are close by the particular group I have observed most closely I have never seen any of them drinking. Many of the birds and animals of the West such as the jack rabbit, the coyote, the wild cat, the buzzard and the lizard can do almost if not entirely without water.

No other bird flies so silently as an owl, a fact due very likely to the closeness and compactness of its primary wing feathers; and though the burrowing owl is not given to long flights at great distances from its home, I have seen one keep on the wing for nearly two hours hovering over a particular

spot about fifty feet below itself and not changing its position except to rise or fall a few feet during all that time.

Like most owls the burrowing owl is usually silent. Its note of alarm has already been described, and the only other sound I have heard it utter was a soft guttural note not unlike the croak of a frog, given without doubt as an expression of endearment to its mate.

Being found only in the prairie and intermountain region of the West, this bird is peculiarly our own; and so beneficial are its habits, that surely no one will find pleasure in killing what is so easily destroyed.

LITTLE GIRL GAY.

By Bertha A. Kleinman.

Only a moment to Fantasy Land,
Piloted there by a firm little hand,
Feted with wonders the whole of the way
To the Realm that is ruled by my Little Girl Gay.

Only a step to the garden out there,
Where every blown leaf is a fairykin rare,
Where nothing is troubled and nothing is sad,
And everything laughs with my Little Girl Glad.

Only a wish and the world is made new,
Peopled with make-believe, better than true—
Kingdoms whose princes would tell if they could,
How monarch of all is my Little Girl Good.

Only a wink from the night to the dawn,
Only a span and the years will be gone,
Only a pause in the day's busy whirl,
And where will I find her—my Little Gay Girl?

Troubled and wondering—altered—O time!
What will you do to my Little Girl Mine?
Temper the winds that the sunshine may stay—
Keep her, O keep her, my Little Girl Gay!

"That Flynn Boy."

By John Henry Evans.

XIV.

It is spring again, and Gus has been in the mission field something more than a year. During this time a good many changes have taken place, which it is the business of the present chapter to record.

And first of all, Silverton is no longer Gus's companion. It has been some time since he left England for his home in Utah. Gus and Ira Hewling are in charge of the work in Macclesfield and vicinity.

That was a sad parting for Gus. He reckoned it the saddest day in his life, not excepting the day he left his home in America. The sadness began as soon as he learned that his senior had been released from his mission. That was a week before Silverton was to leave Macclesfield. And all that time Gus had struggled to find words to tell Silverton how much he thought of him and how grateful he was for the helpful guidance he had received. But he could find none. The well of his gratitude had apparently dried up, or rather the means by which he had got the water out was cut off. Gus had gone up to Manchester with Silverton, partly because it seemed impossible to part with him in the place they had both known and loved so well, but mainly because he hoped that in a new environment such as Manchester would afford, the words of gratefulness which had heretofore held themselves back might spring to his lips. But they did not; and so he returned to his lodgings among the silk factories without having said more than the most ordinary goodbye. As soon, however, as he returned, he sat down and wrote his heart empty in a letter which he addressed to Silverton at his home town.

He told him of his feelings and ignorance when he first arrived at Macclesfield, of the discouragements

that he had experienced there, and of the temptations even Silverton had known nothing about. "I guess you thought," he said, "I was an ungrateful wretch for not thanking you, before you left, for what you did for me. But I'm not. I just couldn't tell you, that was all. I choked every time I tried. You have meant more to me than I can say even now. I shall never forget you. And if ever I amount to anything in the world, it'll be because you set me right at the start and then helped me to keep going. I shall try to make myself what I think you would like me to be. It'll be horribly lonesome for me now that you're gone!"

And, in truth, it would be hard to overestimate the influence which Silverton had exercised, and would continue to exercise, over young Flynn. That influence, like the great natural force which we call life, had been silent, but had been all the more powerful on that account. Silverton himself was a silent man. Silently he had studied the disposition of the young man, and silently he had endeavored to create conditions suitable to his needs. Many a youthful missionary wastes half his time for lack of proper guidance during the first half of his mission, and the rest of the time less good is accomplished on account of this early lack. With Gus, however, all was grist that came to his mill, though it did not appear so oftentimes.

Silverton had written back to Gus a letter which that elated youth declared he would cherish as long as he lived. "I knew it, dear boy—I knew it!" part of the letter ran. "I knew how you felt without your telling me. One does not have to speak to express his feelings, for sometimes they are known and read of all men—as in your case. I have been paid a thousand times for the little I may have done for you in

the willingness you all along manifested to accept my guidance, such as it was. I know you will go on, not only during the rest of your mission, but also after your return home; for you've got the stuff in you that goes on."

That Silverton had made no mistake in his estimate of Gus's going-on qualities soon became evident. For Gus continued to go on after the stimulus of Silverton's presence was withdrawn—which is the test of character.

While Silverton was with him he had finished a grammar of the language and nearly finished a book on rhetoric. And during this time his friend had seen to it that he had practice enough in speaking and writing to fix the rules of speech in his mind. Also he had completed his volumes of general history. Then, too, Silverton had introduced Gus to some of the great masters of English prose and verse, so that the young man's language, as far as possible, might be modeled after the best pattern. And Gus, having a naturally quick and retentive mind for what he found interesting, made very rapid progress in his studies.

But since Silverton's departure Gus had persisted in his work of gaining information with the same ardor. He rose invariably at four o'clock and studied till breakfast. Just now he was reading some books on the history of England, and the English classics. Of necessity also he kept up his topical study of the principles of the gospel. He still wrote a great deal, but as he was compelled to be his own critic, his progress in this respect proved slower than it would have done had Silverton been there to correct his work. But he got on—that was the main thing.

Thus did Gus break intellectual ground, putting himself in the way of ideas and a means of expressing them which tended to raise his plane of thinking and feeling and which would bring him into sympathetic relationship with a class of people whom he

never could have reached otherwise.

Another thing had happened: a branch of the Church had been organized at Macclesfield. The backbone of the branch, of course, was composed of the Kiffins and the Dodwells—nine members in all, not counting the youngest of the Dodwells. Brother Dodwell was the president of the branch.

But besides these there were several persons who were investigating "Mormonism" and who attended the meetings pretty regularly. Then there was a crowd of young men and women, numbering some twenty-eight, who, while not yet in the Church, were nearly so. At any rate, they were on the closest terms of friendship with the Elders, especially with Gus. At first the meetings were held alternately at the Dodwell's and the Kiffin's, but as the attendance grew, a small room on Duffy street was hired.

But you should know how it was that the interest of these young people was awakened in the Church, for it is an interesting story.

In the public park at Macclesfield there was a bowling green—a beautiful and spacious grass plot sunk in the ground, so to speak, to the depth of four or five feet. Anyone might bowl there, and without expense. Now, Silverton and Flynn used frequently to go there to bowl. Gus, being naturally of an athletic turn of mind, soon became an expert at this excellent English game. After Silverton's return home, however, he played little, for Hewling was not fond of any kind of sport; but he nevertheless went to see others play.

But Gus's fame as a bowler had gone abroad, and he attracted considerable attention from other bowlers. And once, while he was looking on at a game, he was asked to umpire a contest. That was the beginning of it all. From that time on he was not only a frequent umpire, but he was often one of the players. After a while he was in great demand in close contests, and

such was his skill that always the side he was on won.

Gradually this acquaintance led to conversations about himself, his people, and their beliefs. And in time he was invited to the boys' homes, and in turn he invited them to his home. Thus from this love of sport in Gus grew an opening for the introduction of the gospel which would have been impossible under almost any other conditions.

But these were not the only young men whom he won in this way. The town of Macclesfield boasted a splendid gymnasium. Gus was a frequent visitor there, too. Among the sports listed here were wrestling and boxing. It happened that Gus' proved more at home in these harder games than on the green, having practiced them for many years. In a very little while Gus wrested the honors from all comers. Here, too, he had a group of admirers, with whom he got to be on as intimate terms as he did with others. And the fact that he formed the center of attraction to both groups served as a means of bringing all the boys together. There were twelve of them in all.

When Ira Hewling, with his straight-up-and-down notions of things, discovered that Gus was actually wrestling with the boys, he had what his less sophisticated companion called a conniption fit.

"I consider that positively indecent!" he exclaimed indignantly.

"And what would you say if you saw the president of the Church wrestling?" asked Gus.

"Say? I'd—but whoever heard of the president of the Church wrestling?"

"I've never heard of it," said Gus with quiet sarcasm, "but I've read it in a reliable book."

"Frankly, I don't believe it!"

"Thank you for your confidence in my scholarship! But I'll show you that I'm right."

So, going to the book-shelf, he took

down an old volume of the *Millennial Star*, opened it to a certain familiar page, and bade Ira read. It was a paragraph from the history of the Prophet Joseph Smith.

Ira could scarcely believe his own eyes. "Well!" he cried, "Joseph Smith, the founder and president of the Church, wrestling—that is something new!"

"To you," Gus put in.

"Yes; I never heard of it before."

"I'll tell you, Brother Hewling, some of our opinions are still in strait-jackets, and ought to be taken out. Mind you, I don't say we should do wrong. There are a great many things that are in and of themselves wrong and that anybody can easily see are wrong. And then there are other things that don't look wrong on their face but that the Lord says are wrong. But, take my word for it, some things we think are bad are not bad at all. Once a woman stopped me from playing the fiddle on Sunday! Imagine playing a violin on Sunday as a sin! What is there wrong about that? And so with wrestling—if it's done at the proper time. That minister in Nauvoo that nearly had a conniption fit when the Prophet challenged him to wrestle or jump at a mark, was an old fogey. Joseph Smith was my sort of man—a man with ideas, plenty of them, but with red blood in his veins, too!"

"Well, Brother Flynn, you can carry those things too far."

"That's true. But there isn't anything you can't carry too far. Of course, a man in my place has to keep his dignity. But I think I've done that, haven't I?"

"Oh, I don't complain on that score!" Ira hastened to say. "I was thinking of the thing in general."

"But," Gus defended, "hasn't my association with those young fellows resulted in good? I couldn't have reached them in any other way."

"I guess that's true. Those fellows swear by you. You've got them bunched, all right."

"And then the girls, too—they belong to the boys, and are with us by the same means. So you see that we have a crowd of twenty-eight just because I loosen up a bit and join the boys in their sports."

"How about Alice Eckersley?" Ira inquired with a sly glance at Gus out of the tail of his eye.

She was one of the girls Gus had just mentioned—a pretty little brunette, who, Ira always insisted, had joined the group on account of the husky young missionary.

"I'm here for business, and not for sparkling!" Gus protested.

"And also for the reason that the real she is across the water, hey?"

"If you'd said that a week ago it would have been true. As it is, it isn't true now. She's going to get married."

"Shake, pard!" exclaimed Hewling, reaching out his hand. "We're comrades there, sure enough. Mine went back on me, too. Only last week. Got the sweetest letter you ever read—after she was married!"

"After she was married!"

"After she was married! But she wrote it before she was married—the night before."

"That's pretty good! Never heard of anything like that before."

"That's nothing. Mine was a long notification. Skid Mifflin—that's a fellow who lives in my town—he's on the way home, and he doesn't know his girl's married yet."

"Gee, but won't he be disappointed, though," Gus said. "I'd hate to be in his shoes!"

"His mother's going to telegraph him, my folks say, when he gets to Chicago."

"Mine wasn't a bad case, anyhow," said Gus, "and so it wouldn't be a great disappointment to me—I mean it hasn't been."

"Wonder why they do that?" Ira ventured.

"Bird in the hand's one reason, I guess," Gus suggested.

"Hey there, you must not have a very high opinion of the ladies!"

"Very high of some, but not of all."

"I don't know about that," Hewling objected. "Now, a fellow missionary from London tells me that out of fifty young fellows there only one has a girl left. What do you think of that?"

"Another reason is, they change," Gus went on as if he had not been interrupted at all. "The girls change and the boys change, and it's better they should quit than keep going together. You see, it's this way: When they're on the same side of the waters they change in the same direction, and when they're on different sides they alter in different directions. The changes accommodate themselves in the one case, and they don't in the other, like married people who are always together. That's the way I've got it put up."

"By George, Brother Flynn, you're quite a philosopher! But I believe you're right, just the same. That's the first bit of comfort I've got since my affair happened. Say! I've got an idea! Why don't you write that down and send it to the *Star*? Sure! It'll comfort those fifty fellows in London, don't you know."

Gus only laughed.

"But gee!" Ira went on, "it was such a disappointment in my case. Her name was Ireta, you know, and that goes so well with Ira, doesn't it—Ira, Ireta? Looks as if we were born for each other—and now she's married! Gee, but it's tough!"

"But I thought," Gus interjected, "that you said I'd administered comfort in your case? If that's the way those fifty in London'll carry on, I don't think I'll send it to the *Star*."

Those twenty-eight young people were eventually formed into a Mutual Improvement Association, holding their meetings every Tuesday evening. Some of them having good singing voices, they had excellent musical programs, after which the Association was turned into a Bible class, with Gus

as the teacher. Sometimes they held parties at one another's homes, and sometimes they went out into the country picnicing. Thus, by athletics, by parties, by religion, the hearts of these young persons were cemented together and grouped round that of their missionary friend.

After the departure of Silverton, Gus proved himself a thorough-going mixer. Probably the reason why he had not done so before was that he always leaned too heavily on his companion. But when this prop was removed from under the young man and he was made to feel that he must stand alone, he developed remarkable powers of getting along with people. Always good-natured and hopeful, he was immediately liked by those with whom he could get a word of conversation.

One time Ira came home from the country round Macclesfield, where he had been tracting, complaining bitterly at his inability to reach a certain farmer.

"He's a gruff old fellow, and I can't get him to talk, much less to invite me in!"

Gus laughed.

"Well, you try it—if you think I don't go about it right!" Hewling challenged.

Young Flynn did try it. The next day the two went out together to call on the farmer. Not only did the man talk freely, but he invited the boys into the house, where they had tea, as the afternoon lunch is called in England, and conversed on the gospel for two hours.

"How in the world did you do it, Brother Flynn?" Ira inquired in a tone that one would use to question a clown who had just succeeded in balancing two straws on the end of his nose.

"Did you notice that the man had some mighty fine chickens?"

"Yes."

"And did you notice that I began our conversation by speaking of those chickens?"

"I did."

"Well, that did it. You see, he was interested in chickens, and he was not interested in 'Mormonism,' and I used his interest in chickens to get him interested in our religion. That's the only way you can get under the skin. See?"

"But you know something about chickens, or else you couldn't have talked with him about them. You've been raised on a chicken ranch."

"I didn't know anything more about chickens when I came here than you say you do now. I've hunted up information about them."

"Where?"

"Oh, by talking to the farmers around."

"That's all right when your talking to a chicken man, but what would you do if you were talking to a store-keeper?"

"Why," said Flynn, "I'd talk about the prices of things here and in America and the different ways of doing things."

"You don't mean to say you've been studying the grocery business, too?"

"A little bit—yes."

"Well, how the deuce do you get the time?"

"Oh, I keep my eyes and ears open. It pays. It's interesting, too. Besides, it helps to keep you alive to what's going on around you. I take it as a missionary's duty to be interested in everything that anybody else is interested in. Then you've always got something to talk about."

"Just the same, I've got a man out here in the north part of town that you can't come at with chickens or groceries or anything else. I've called there six times now, and all he does is to grunt when you speak to him."

"When're you going to call again?"

"Tomorrow night. Will you go with me?"

"Yes, if you'll let me. I'd like to meet him."

When tomorrow evening came, the

two missionaries went to call on Ira's friend.

"Mrs. Rumsey really believes in the gospel, I think," Ira said, "but her husband's savage against it. I shouldn't wonder if he thought I was going to take his wife away from him!"

They got a warm reception from Mrs. Rumsey, but an exceedingly cold one from her husband. He would not shake hands with them.

"I've brought some views to look at, Mr. Rumsey," said Gus, "views of America." And the two missionaries with Mrs. Rumsey drew up to the table to see them. Mr. Rumsey stuck to his chair by the fire-place.

They looked at some views of the Rocky Mountains. Not a move or a sound from Mr. Rumsey, though Gus watched for the least sign of interest in him.

"Here are some views of our American Indians," Gus exclaimed.

The savage in the corner looked up. Flynn noticed it instantly.

"May be Mr. Rumsey would like to see these," Gus observed. "They're very queer people. Dress so different from others."

Mr. Rumsey condescended to hold a picture in his hand and to look at it. Presently he took another, and another, and still another. In a little while he brought his chair to the table, mumbling something about the poor ness of the light where he was.

After that the way was easy. They came to some photographs of Utah and the "Mormons." Would Mr. Rumsey like to look at these also? Sure! The view of the temple had, of course, to be explained. The Latter-day Saint idea of the family relations in the next world came up, in which Mr. Rumsey showed great interest. Pretty soon the views were dropped altogether, and the four engaged in a conversation about salvation for the dead.

The upshot of it all was that at eleven o'clock the Elders went home with a pressing invitation from Mr. Rumsey to come again, and he shook their hands heartily on their leaving!

Thus it was with Gus everywhere. He ingratiated himself into the good will of all classes of people, largely because he studied how to interest them.

(TO BE CONTINUED.)

Don't Lean on Others; Do Things Yourself.

When a boy plays a game—football, baseball or any other—he puts himself into it with all his force. He never would think of going to the plate leaning on one of his fellow players, nor will he enter a running race depending on anything but the speed which he can put into his own legs. If he wins, the medal is wholly his; if he loses, the blame rests entirely on himself. Whatever benefit there is comes to him.

A game or a race is of small importance compared to the task every boy must set for himself, of preparing himself for his life work. Yet many boys go at this task with a wonderful willingness to lean on those who through their own efforts have made

considerable progress. Many problems are solved by this class of boys by taking the solution some one else has worked hard to get. Those who did the work get both the credit and benefit, while those who simply copy the results get only what looks like credit but which later turns out to be a distinct loss—a loss of time, a loss of power to do and think and a loss of self-respect.

There is nothing more true than that the things you think and do become a part of yourself. Your proficiency and your character depend entirely upon your own effort. You cannot buy or borrow or hope to attain these things by leaning on those who already possess them.

Halloween Customs.

In point of view of antiquity and universal recognition, Halloween is one of the most important celebrations of the year. It is observed in many lands by many peoples, and has been since the earliest times. The ceremonies and revels which have marked the observance of this day have taken many forms, both curious and interesting.

Halloween, or All Hallows' Eve, as it is otherwise designated, is the night of October 31st; it is thus a celebration of the eve of All Saints' or All Hallows' day. Despite the well-nigh universal recognition of Halloween, but little about it has been recorded, and the few writers on the subject do not agree as to its beginnings. Like other fete days, it seems to be of composite origin. As our Halloween customs come to us largely from the Scotch and Irish, we must give much of the credit for its foundation to the Druids, who were the priests of pagan Britons before the coming of the Romans and long before the introduction of Christianity. The celebration was the date of the last of the three great festivals held by these ancient priests. The first fell on May 1st, the time of sowing the grain; the second on June 21st, the time of ripening; the last on October 31st, the harvest time. Thus with the Irish and Scotch, Halloween developed as a harvest feast, as did our Thanksgiving day.

The Druids celebrated with huge bonfires and strange mystic rites. The use of bonfires still survives, especially in Scotland and Wales. In Scotland a child born on October 31st was believed to possess mysterious faculties. In both countries the day is one of supposed supernatural influences when the spirits are abroad.

The celebration of Halloween in Germany is along similar lines. There the ceremonies fall upon the eve of Walpurgis day, which is November 1st. Thus the Teutonic and Celtic races celebrate the day.

With the Latins, however, Halloween is merely a religious vigil. The origin of the custom as practiced in the countries of southern Europe accounts for this. A ceremony was inaugurated in the seventh century to commemorate the conversion of the Pantheon, or temple of all the gods in Rome, into a Christian church. It was first observed on May 1st, but in the tenth century was changed to November 1st. Ceremonies grew up about the eve of this day. The ancient Romans had celebrated November 1st before the Latins. With them, as with the Druids in England, it was a harvest ceremony. The Roman jubilee was a feast to Pomona, goddess of fruits and seeds.

The curious usages which the Scotch and Irish practice on this night are most like our own celebrations. Many of our customs are Scotch or Irish in their origin, having been brought to this country by those peoples.

The favorite pastime among the boys of Ireland on Halloween is the "Snap Apple" game. A string cord is attached to the rafters or ceiling, and by it a skewer is suspended a few feet from the floor. This is tied at its center to the end of the cord so that it hangs horizontally. One end of the skewer is thrust into an apple and the other into a candle, which is lighted. This is whirled round and round, and one after another of the boys endeavor to grasp the apple with their teeth. Those who grasp too late, or too soon, get the candle instead of the apple, and receive a spattering of molten tallow.

In Scotland we find the boys ducking for apples in the manner that is familiar in this country. There they have been floating ruddy apples in tubs of icy water and grabbing for them with their teeth on the evening of October 31st for centuries.

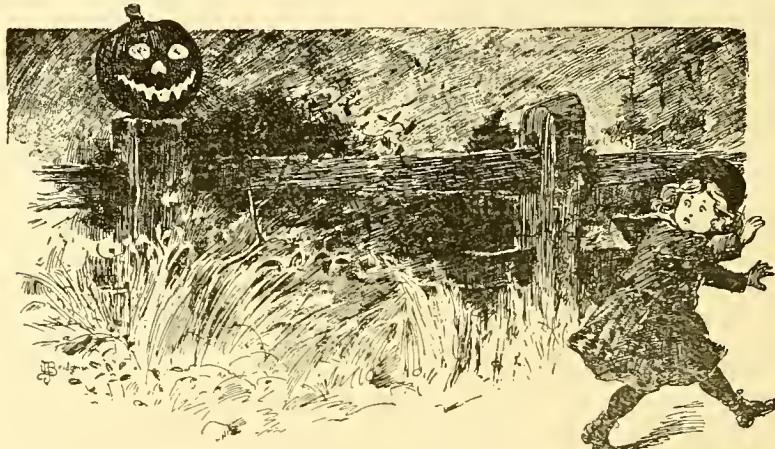
It is an old superstition to go into the garden on this evening and pull up a cabbage stalk. If the stalk comes up

white and clean, it is supposed to indicate a bright future for the lucky person, while if he draws a black and decayed one, the old belief was that he would have an evil fortune. On this night, too, all the family went to examine the green plants that each one hung in the barn on Midsummer eve. If the plant was still green on Halloween, the person who hung it there would live through the succeeding year, but if withered and dead, the superstition was that the person would die. Even among the most ignorant, little significance is attached to these signs at present, but they are still used as a matter of habit. Another old custom is to pour molten lead into water. The shapes which the lead assumes as it hardens is supposed to indicate the future occupation of the person who poured it.

Nuts have always been in evidence at Halloween parties and feasts. The Roman boys used nuts in their sports

on this evening. In some parts of England and Scotland the last evening in October, is still called "Nut Crack Night." One game that is still played is to hide nuts about the house or yard and blindfold all the company. The one who finds the most nuts is the winner and has as his prize the nuts to eat. Another old game is the "Rasin Race." A raisin is strung at the middle of a strong thread several feet in length. Two boys take the ends in their mouths and, starting on a signal, chew in the string until the winner has the raisin between his teeth.

On the last day of the present month the boys will celebrate by playing practical jokes. This is the form in which we have come to celebrate Halloween. It is well to remember the origin and early significance of the celebration. Those who give Halloween parties, or attend them, will find the old games worth playing.—*Selected.*



Fierce Jacky Lantern.

FIERCE Jacky Lantern,
A terrible fellow,
Without any feet,
With a head huge and yellow;
With two fiery eyes
And the frightfulest grin,
Comes up from the fields
When the harvest is in!

He sits on the fences
When people go by,
And fixes upon them
His flaming red eye.
Some folks are so brave
That they think him great fun,
But I—I am scared,
And—O HOW I RUN!
Eliasbeth Hill.

The Castle of Dreams.

"I wonder where all the dreams come from," said Norine one night as she was being tucked snugly into her little, white bed.

"Why don't you ask the Dream Fairy?" smiled Mamma, as she kissed her good-night.

After Mamma had left her Norine lay gazing out of the window, where the moonlight fell in patches upon the green lawn. She was quite sleepy, and she knew that all the birds were safe in their cozy nests.

Suddenly she saw that a beautiful lady was sitting in the moonlight and smiling at her.

"I am the Fairy, dear," she said ever so softly, and her voice sounded like the ripple of the little brook beyond the garden. "Come with me and I will show you the Castle of Dreams."

She lifted the child in her lovely white arms, wrapped her gray cloak around her and away they flew, high over woods and fields, over mountains and streams, till at last they came to a castle over which masses of gray clouds hung low. There were great trees, whose tops swayed and rustled, and there was a gently-flowing river called the River of Sleep.

Every sound was low and soft and soothing.

The Dream Fairy flew straight to the door and bade the child knock. As she did so a voice from within said:

"Who is there?" And the Fairy answered for her, "A child."

"How came you hither?" asked the gentle voice.

"Over the River of Sleep."

"Who was your guide?"

"The Dream Fairy."

"What is your will?"

"To enter the Castle of Dreams."

"Enter."

Without a sound the door swung open and they stepped into the shadowy hall. The fairy led Norine to a room on the right, where the bad dreams were shut up. Norine looked in and then slammed the door very

quickly before any of them could escape.

The Dream Fairy laughed. "Those dwarfs are the Bad Dreams," she said "and I am obliged to let them out, when children have been naughty or will eat things that do not agree with them. Each one carries a bagful of unpleasant thoughts."

"I do not like them," said the child.

They crossed the hall so that Norine might see the good dreams. There they were—the loveliest fairies with baskets of flowers, and each flower was a beautiful thought. The little girl was delighted.

"Oh!" she cried. "I choose that perfectly lovely dream over there. May she come to morrow night?"

"If you are good," answered the Dream Fairy, smiling.

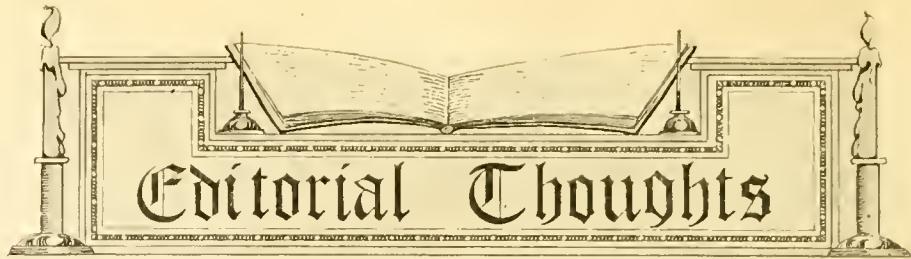
Norine would have liked to stay for a long time with the good dreams, but the Fairy told her that they must start for home. On the way they met a dream, who had been to visit a sick child, and was just returning.

"How is little Alice?" asked the Dream Fairy.

"Little Alice is better. She is smiling now at the dream that I brought her, but she will always have to lie in her bed.

"Why," cried Norine, "I know Alice. She lives on our street. Don't you think," she went on, "that I could be a Day Dream? I could go to see Alice and take her pleasant thoughts, and I would keep saying to myself all the time 'I am a Day Dream—a happy Day Dream for Alice.'"

"Of course you can," said the Dream Fairy; "you shall be a Day Dream, and at night I will send my fairies to drive away the Pain Elves, and we will try to make Alice a happy little girl. For do you know," she said, as she laid Norine back in her white bed and stooped to kiss her, "little girls are the loveliest sort of Day Dreams when they are good."—*Fannie Medbury Pendleton.*



Editorial Thoughts

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SALT LAKE CITY, OCTOBER, 1913

Individual Responsibility.

These are days in which men and women are left more to their individual choice of conduct and to their own initiative than they have ever before been left. This condition has been brought about by the shifting habits of our increasing population; by the necessity of individual devices for employments; by the increasing love and efforts for wealth; by the indiscriminate and often unavoidable mixing of

business, political and social elements; by the growing desire of men and women to be let alone, as well as by other causes, and by the spirit of the times.

It should not be imagined that this individual responsibility requires any less vigilance, any less determined efforts for self-protection, any less prayerful desire to be in harmony with God's purposes, or any less devotion to the Church and its advancement. Men and women, in these times, may be less known in their private lives to their bishops and other presiding officers; but they will not be less known to their Heavenly Father. His laws work the same whether the responsibility is collective or individual.

There is a real safeguard in our union, and in that close communion which characterized the Saints in early days, when a collective responsibility was more closely insisted upon. People then generally gave a more frequent and searching account of themselves. It is characteristic of a sinful age that it professes no knowledge of others and no responsibility for the good and happiness of the children of God. "Am I my brother's keeper?" The deception is as old as the human family. But sins reveal themselves, and their punishments follow.

Cain was alone and he wanted to be left alone, but God insisted upon an accountability. He had to answer. We shall all have to answer, and we only deceive ourselves when we try to shun responsibility, and profess indifference to the Divine roll call. The more anxious we are about the call and the greater our readiness to answer at any moment, the better prepared we shall be. It is not safe to

go too long without giving an account of ourselves. It is dangerous, also, to stand aloof from the communion of the Saints, from their society, and their mutual helpfulness.

The roll call will come to us all—to every man and woman. Let us not be deceived by the thought that our duties and responsibilities will be forgotten. The call may be delayed, but it will be certain. There is real danger in this so-called individual responsibility. As many think of it it is a real deception.

The Saints are called to be about their "Father's business." We are not here simply to mind our own business.

We are here by appointment. Our responsibilities are individual and collective. We shall have to give in a large measure an accounting for ourselves, and in some measure an accounting for those whom we have neglected when we might have been helpful to them. Men and women are not going about unnoticed. If not a hair "drops unnoticed" we may be sure that the more serious things of life will be taken into account. If the reins are slack today, that is no indication that they may not be drawn any time. Men and women should beware lest they get beyond Divine guidance.



The Papago Indian Ward School.

The above picture represents about one-third of the Papago Sunday School of Maricopa stake. The rest of the school remained inside the building, refusing to have their pictures taken. President James W. Lesueur is holding a babe in his arms. The other white man is Bishop Reeves Bird. The large man sitting in the center row, with a hat on, is Incarnacion Valenzuela, the first and only Lamanite High Councilor in the Church. President Lesueur reports that Bishop Bird is doing a great work among these people.



Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and
Stephen L. Richards.*

SACRAMENT GEM FOR NOVEMBER AND DECEMBER, 1913.

Help us, O God, to realize
The great atoning sacrifice:
The Gift of Thy beloved Son,
The Prince of Life, the Holy One.

CONCERT RECITATION FOR NOVEMBER, 1913.
(23rd Psalm.)

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside
the still waters.
He restorest my soul: he leadeth me in the paths of righteousness
for his name's sake.

Yea, though I walk through the valley of the shadow of death, I
will fear no evil: for thou art with me: thy rod and thy staff they com-
fort me.

Thou preparest a table before me in the presence of mine enemies:
thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my
life; and I will dwell in the house of the Lord forever.

The Nickel Fund.

October is the month in which the Nickel Fund should be collected. The methods suggested by the General Board were printed in this department last month. In taking hold of this important matter, we trust the superintendents will not consider the work a hardship, but rather a labor of love performed for the furtherance of the great Sunday School cause. This Fund is the only source of revenue available by the General Board. Five

cents a year donated by the Sunday School children is expected to pay the expenses of the entire work of the general organization. The transportation rates have doubled in the last few years, but it has not been deemed advisable to change the Nickel Fund to any higher amount. Sometimes we have been in sore need of funds, but through economy have overcome the embarrassment. Now, brethren, help us out this year and make an endeavor to close up the account in October.

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper and Joseph Ballantyne.

God Made the Sky that Looks so Blue.

MUSIC BY JOSEPH BALLANTYNE.

Moderato.

1. God made the sky that looks so blue, He made the grass so green;
2. He made the sun that shines so bright, And gladdens all you see,
3. God made the water for our drink, He made the fish to swim,
4. What can we do for this kind friend, Who gives us all these joys:

He made the flow'rs that smell so sweet, In pret - ty col - ors seen.
It comes to give us light and heat, How thankful we should be.
He made the trees to bear good fruit, Oh how we should love him.
We'll try all naughty ways to mend, Be bet - ter girls and boys.

What Choristers Should Not Do and Be.

By Joseph Ballantyne.

A chorister should not scold. In the first place it mars the spiritual atmosphere of the Sunday School. Secondly, scolding is the direct result of anger and as anger is a form of insanity, in so far as ones better judgment is suspended, the logical conclusion must follow, that loss of tem-

per is a serious obstacle in the way of obtaining results.

I presume there is not a conductor of experience who at some time, or very many times, has not been guilty of this very offense, and yet these same men will confess that a rehearsal conducted in a spirit of irritability is absolutely barren of fruitful results.

We all admire a conductor who possesses ideals, and assumes a dignified bearing in their presentation, one who will not relinquish his hold until his

aim has been met and is insistant upon having his ideals carried out in detail.

This very admiration is prompted through a sense of mastery which he possesses and this faith in him is the result of perfect mental and emotional control.

I assume and I think rightly, that the post of chorister is a most trying one, especially where such a variety of conditions prevail as in Sunday School. The distinct difference in ages personalities, voices, temperaments and desires coupled with the thought that some seem to manifest a decided indifference to singing makes it imperative that the chorister have perfect control.

The man who begins a singing practice with an irritated manner will soon fill the atmosphere with that feeling, and all will partake of it.

Soon a threat will be made to expel Johnnie if he does not show more interest, and instantly the boys have chosen sides, in favor of Johnnie and antagonistic to the chorister, and the more you scold the less attractive you become and the less influence you possess.

Your singing practice closes and you have promoted a spirit of rebellion so harmful in our Sunday School services.

The opposing fault to this is the passivity of some choristers. One is often impressed that fire and anger

are not in his soul, because of the languid way he poses before the school.

It might be helpful for such a one to arouse his anger that he might later modify his attitude to that of dignity and repose. The successful chorister is the person who has conceived his ideals before the rehearsal begins, and who with great firmness insists upon every minor detail in their carrying out. Experience has taught us all that a school or choir is not unwilling but is in fact eager to work for the perfection of a hymn or chorus, if the result eventually enhances the musical value; and the more a phrase or period is repeated—if the ideal is yet ahead and perfectly in the minds of the singers, the more interesting the rehearsal becomes. This method establishes a higher plane for singing and correspondingly elevates the chorister in the esteem of the school, without which little can be accomplished. I have often thought that it would be a wise conclusion for a chorister to measure the esteem in which he is held by the efficiency of the singing for which he is responsible.

Good singing reflects the ability and earnestness of the man or woman who conducts, and the level of his thought and ability be measured thereby.

In conclusion, don't scold. Rebuke correct, discipline and control, but do it while in possession of all your mental and emotional faculties.

(TO BE CONTINUED.)

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter, Hyrum G. Smith, and Charles H. Hart.

Because we are unable to get to our classes in time the pamphlets on which we were to base our lessons on "The Government of Children during the Adolescent Period," we are obliged to give another series of subjects for discussion during November. We feel

that we have some that are most timely and excellent to offer. They follow:

Lesson 1.

Calendar Subjects: Taxes.

This subject, we realize clearly, is full of explosive material, and it may

stir up a little excitement; but it can be handled with splendid results if it is taken hold of in the right spirit and dealt with properly. We suggest the following centers for discussion:

1. The great purpose of taxation is to provide educational advantages, protection, and other public benefits for the community.

a. How can each citizen best assist in getting what he pays for?

2. Much complaint is generally made about the difficulty of paying taxes. People seem to find it extremely hard to meet this public bill. What are the reasons for it? Is it usually because the taxes are so high, or because we are taxing ourselves with bad habits, and wasteful methods of living? Work out the following problems for your community in class. It will be well to have a committee appointed to do this beforehand:

a. The school tax. Total average for family. Work out the total cost and the average for family of each of these taxes.

b. Other taxes, city, etc.

c. The food tax.

d. The clothing tax.

e. The amusement tax (dances, shows, excursions, etc.)

f. The candy and refreshment tax.

g. The ornament tax (jewelry, ribbon, laces, etc.)

h. The tobacco tax.

i. The liquor tax.

j. The medicine tax.

3. What can the Parents' Class do to reduce unnecessary taxation along any of the lines suggested?

Lesson 2.

Training Children in the Proper Use of Money.

Discuss the following topics:

1. Why parents, whatever their wealth, cannot afford to let children grow into careless habits of using money. Give one good reason.

2. What is the best way to teach a child the value of a dollar.

3. How much on the average is being spent foolishly by the children of today? What is the pocket money bill of the average child per year?

4. What one thing more than another is causing the spendthrift habits among young and old today? What can parents best do to check the extravagant habits of children, and yet give them all the rightful privileges and advantages of the times?

Lesson 3.

Training Children in Habits of Honesty.

1. When and how shall such training begin?

2. What are the first steps that lead to dishonesty?

3. In what ways may parents unconsciously cultivate in children habits that make them truthful and trustworthy?

4. What is one habit regarding the use of money you would wish inculcated in the child?

5. How would you train the child in this habit?

6. What influences beyond the home are leading children into temptation along the lines of money?

7. How can parents by co-operative effort protect their children from temptation that leads to dishonesty?

Conviction of ignorance is the doorstep to the temple of wisdom.—*Spencer.*

Theological Department.

*John M. Mills, Chairman; James E. Talmage, Geo. H. Wallace, Milton Bennion
and Edwin G. Woolley, Jr.*

First Year—Lessons for November.

Jesus, the Christ.

[By Dr. James E. Talmage.]

Lesson 31. The Last Passover Night.

The Feast of the Passover was one of the principal if not the most important of the Jewish festivals. According to the Mosaic law, the lesson of the feast was to be perpetuated by instruction from generation to generation (Exo. 2:26-27). The Passover festival originated in Egypt while the Israelites were in a state of bondage. (See Exo. chap. 12.) The festival was observed from year to year as a perpetual commemoration of a special blessing. It was to be marked by the use of unleavened bread. The teacher should explain that unleavened bread could be made in haste, whereas bread containing yeast or leaven required time for the dough to rise before the baking. The prescribed use of unleavened bread on the occasion of this annual festival reminded the people of the fact that at the time of the institution of the Passover their forefathers were hurriedly starting out on a long and toilsome journey. Another feature of the Passover feast was the eating of the flesh of the paschal lamb.

On the occasion to which our present lesson refers, the last Passover feast of which our Lord would partake was near at hand. Some of the disciples,—more specifically the apostles,—came to Jesus asking His wishes in regard to the preparations for the observance of the Passover feast. In accordance with His directions they prepared the paschal meal. This was the last meal in which Jesus and His disciples joined; and doubtless it was a sorrowful assembly. The paschal lamb was prepared in an upper room

in the house of a citizen of Jerusalem. In the evening Jesus and His disciples retired to this room and took their places at the table. As they ate He told them that one of those present would betray Him. This announcement caused profound sorrow, and each one asked, mentally if not audibly, "Is it I?" Our Lord very plainly indicated His knowledge that Judas Iscariot, one of the chosen Twelve and the treasurer of the apostolic company, would be the betrayer.

After the conclusion of the meal Jesus took a loaf of bread which He broke according to the custom of the times, and upon which He pronounced a blessing by prayer. He then gave it to the apostles, telling them to eat it in remembrance of His body. Then taking a cup of the weak wine, which in that country was used as a beverage, our Lord sanctified it by a spoken prayer, and then asked the apostles to drink of it in remembrance of His blood which would soon be shed for the sins of the people. Thus was instituted the Sacrament of the Lord's Supper. The emblems—bread and wine—were typical and representative of the body and blood of our Lord then soon to be sacrificed according to the great plan of redemption.

After the supper, and while Judas Iscariot was arranging for the betrayal of our Lord, Jesus and His disciples left the house in which the paschal feast had been celebrated, and went to the Mount of Olives, more specifically to a secluded spot known as the Garden of Gethsemane. Here Jesus separated Himself from the apostles, going away from them to pray. Peter, James, and John accompanied Him near to the place of prayer; the other apostles were left behind. We read that He was exceeding sorrowful, "even unto death." He asked the se-

lected three of the chosen Twelve to watch while He prayed, so that none of His enemies might come and disturb Him in His devotions. He prayed in anguish of soul while His body was covered with a bloody sweat. His petition was: "Father, if thou be willing, remove this cup from me:"—so terrible appeared the sacrifice He was required to make. But note the conclusion of His prayer,—"Nevertheless not my will, but thine, be done" (Luke 22:42). When He came back to the three apostles, Peter, James, and John, whom He had left to watch, He found them asleep. He mildly reproved them, especially Peter who had so strongly declared he would not leave his Master even in the face of death (Matt. 26:40). Jesus left the three and prayed again; then going back He found the apostles once more asleep. A third time He went and prayed, and then returning to the sleeping three, He told them that they might sleep on and take their rest as there was no need of further watching since He was about to be betrayed into the hands of His enemies. Judas Iscariot came as the guide of a hostile party; and Judas Iscariot betrayed His Lord with a kiss. Jesus the Christ, the Savior of mankind, was in the hands of His enemies.

Lesson 32. "Crucify Him! Crucify Him."

Immediately following the sad scene of betrayal considered in our last lesson, in the course of which Jesus had been taken into custody in the Garden of Gethsemane, our Lord was led away by the officers who made the arrest. He was first brought before Annas, the former High Priest and father-in-law of the acting High Priest (John 18:13); He was then sent to Caiaphas, the High Priest. The Sanhedrin, or great Jewish council, composed of Scribes and Elders, was then in session though irregularly so, since Jewish law forbade the council to sit on a capital case during the hours of night. It is evi-

dent that the majority of the council were in favor of putting Christ to death and so sought for witnesses against Him. After long search they found two unprincipled men who perjured themselves in an effort to bring Jesus to the cross. These declared that our Lord had said He could destroy the temple and build it again in three days. This was a manifest misrepresentation of His utterance, (See John 2:18-20), for when He uttered the words referred to He had spoken of His own body, calling it a temple of God and saying that it should be raised in three days. During all these scenes Jesus remained humbly silent; then the High Priest called upon Him speaking authoritatively in the name of God, and requiring an answer whether Jesus was the Son of God. Our Lord answered in the affirmative declaring that the Son of Man should thereafter be seen sitting on the right hand of power. Before the prejudiced minds of the council these assertions were sufficient to sustain the charge of blasphemy; so the High Priest rent his robe,—a sign understood by the people to mean that the dread offense of blasphemy had been committed; thereupon the council at once adjudged Jesus worthy of death.

Soon after day-break Jesus was taken, bound as a malefactor, to Pontius Pilate, the Roman governor, before whom the Jews accused Him. Pilate questioned Christ but found nothing to justify the action of the people against Him. At this juncture the governor received a warning from his wife, who testified that she had had a dream and that she knew the man Jesus to be innocent and just. Pilate washed his hands in the presence of the Jews, thus testifying that he was not a party to the unjust accusation. The Jews responded with the cry: "His blood be on us and our children" (Matt. 27:25). Luke tells us (Luke 23:7) that when Pilate learned that Jesus came from Galilee, he sent the

prisoner to Herod, the chief officer of that providence, who was at that time in Jerusalem. Herod and his soldiers had wicked sport with Christ, and after ridiculing and insulting Him, sent Him again to Pilate. But even then Pilate was unwilling to grant the impious demands of the people and declared that Herod had failed to find evidence of guilt. Moreover, Pilate reminded them that it was customary at the Feast of the Passover to release unto them a prisoner. There was at that time in custody a noted criminal, one Barabbas, charged with robbery, sedition and murder. Seemingly with a desire to check the blood-thirsty rage of the people, Pilate asked whether he should release unto them Jesus or Barabbas. In their wicked rage the people clamored for Barabbas and demanded that Jesus be crucified. When Pilate protested that Jesus had done nothing worthy of death, the people cried the louder "Crucify Him." Furthermore, they shouted that if Pilate released Jesus he would prove himself disloyal to the Roman emperor, Caesar. Thereupon Pilate yielded to the clamor of the Jews and gave the order for the crucifixion of Christ.

In this connection it must be remembered that the Jewish court represented by the Sanhedrin had no power to inflict the death penalty.

Lesson 33. Death and Burial.

Immediately following the sentence of death passed upon Christ by Pilate, as considered in our last lesson, Jesus was conducted to the place of execution. The locality was known as Calvary or Golgotha—"the place of the skull." Here Jesus was Crucified.

The teacher should carefully avoid going to the extreme in the matter of detailing the horrors of the crucifixion; on the other hand the essential facts of the dread event should be impressed upon the pupils. It should be explained that crucifixion was regarded as an ignominious mode of execution,

fit only for convicted criminals of the baser sort. In that day crucifixion was regarded much as is hanging as a mode of judicial execution at the present time.

Two malefactors suffered death at the same time and place, one being crucified on the right and the other on the left of Jesus. While in the midst of His sufferings, Jesus prayed to the Father to forgive those who were torturing Him, saying that they did not know what they were doing. One of the malefactors crucified alongside was penitent, and to him Jesus made the promise that together they would be that day in paradise. Many of the officers and people who stood about added to their perfidy by taunting Jesus, demanding that if He was the Christ He should save Himself. It was customary when criminals were executed to put on the cross a placard stating the nature of the charge for which the victim was executed. Pilate prepared a placard in the case of Christ and had it written in Greek, Latin and Hebrew,—"This is the King of the Jews," (Luke 23:38). This is the meaning of the popular abbreviation which now appears on Catholic figures of the Christ "J. N. R. J."—or, inasmuch as the letter "I" is used as an equivalent of "J"—"I. N. R. I."—"Jesus of Nazareth, King (rex) of the Jews."

Observe that the sacrifice of Christ was voluntary and love-inspired. Even in the depths of His agony He was thoughtful of His mother, and commended her to the care of His disciple, John.

Immediately following the crucifixion, darkness fell over the land. The veil of the temple was rent. This veil was a curtain separating from common view the portion of the temple known as the holy of holies, into which the High Priest alone could lawfully enter, and he only on special occasions. At the time of the dread tragedy on Calvary, this veil was rent asunder by some invisible power, and the sacred

place was laid bare. This is generally considered as a sign that God regarded the place as desecrated and the rites of the temple as of no further avail.

Toward the close of the day the body of Jesus was removed from the cross. Through the kind offices of Joseph of Arimathea and of Nicodemus, the latter one of the Jewish council who had previously sought to defend Christ against unjust charges, the body of our Lord was placed in a new tomb. The burial was hasty owing to the approach of the Passover Sabbath on which it would not be lawful to leave a crucified body unburied. The tomb was sealed and a guard was appointed to prevent any possible removal of the body. (See Matt. 27:62-66 and 28:11-15.)

Third Year—Church History.

[Prepared by John Henry Evans.]

The lesson for the second Sunday in November may be presented as it is given in the text-book. It does not contain overmuch material, and the very strangeness of the event described should excite interest without any other stimulus.

As for the other two lessons, I would suggest the elimination of lesson 33 entirely from discussion in the class and the extension of lesson 32 into two lessons. Of course, the thirty-third lesson should be read by the students. My reason for this is that we are failing somewhat to emphasize as we should our ideas of marriage. I do not mean that we should teach plural marriage. That part I should either leave out entirely, or treat solely from the historical point of view, as something that was rather than is. But certainly our ideas of the sacredness and the eternity of the marital covenant should be more firmly fixed in the minds of our young people than they seem to be. According to the figures at the Presiding Bishop's office, a large percentage of marriages of our young people is performed outside of the tem-

ples—that is, for time only. In 1912 two thousand six hundred and seventy-four couples who were members of the Church were married, and out of this number fourteen hundred and ten couples only were married in the temple—not much more than fifty per cent. This result, although better than the year before, is far from gratifying. And the fault lies very largely in the lack of training in this idea.

Now, than the subject of marriage nothing can be more important. The fact is, as it has often been taught by our Church leaders, that the chief purpose of our earth-life is that we might form proper marital relations here, and marital relations are properly formed only when, other things remaining the same, they are formed for eternity as well as for time. And then there is the matter of giving birth to children—a responsibility which a good many shirk.

Our young people should be trained to think of these things in the right way. They should be given long-range views—views that take in more than this small field of our marital existence. They should be inculcated, first of all, in the necessity of comparatively early marriages. The tendency today is in the direction of postponing marriage. This is only another form of avoidance of responsibility, of educational struggle. Then they should be taught to marry properly—that is, by the right authority. And, thirdly, they should be instructed in the necessity of staying married. There are a good many little things that young people ought to know which look toward the making of a happy married life, without which there will appear obstacles to that happiness.

While a course in the history of the Church may not be the most appropriate place to include such material, still since this is a good opportunity to speak of it, something should be said here about this important subject—how much will depend on the teacher and his class.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

First Year—Lessons for November.

[Prepared by Sister Bertha Irvine.]

Lesson 31. Alma Preaches Repentance.

Teacher's Text: Alma, chapters 4, 5, 6, 7, 8:1-6.

Pupils' Text: Alma 4th chapter.

Individual Assignments: Alma 5: 38-42, 59, 60; 5:45-48; 7:8-13.

Predominant Thought: The Lord in His mercy inspires His prophets to call the sinful to repentance.

Lesson Setting: The events of this lesson took place from the sixth to the ninth years of the reign of judges. The cities of Zarahemla, Gideon and Melek are the scenes. Perhaps Alma preached at times in the synagogues, and at times on the streets, whenever he could call together a multitude to hear his message. The words he spoke, which we find recorded in the Book of Mormon, were most likely given in many sermons. Let the children tell how the people might look, what their surroundings were. By this time they should be so well acquainted with Alma that they can describe how he looked and dressed, etc.

Lesson Statement: The condition of the Nephites after the wars with the Amlicites and the Lamanites was indeed sorrowful. The loss of life had been great, perhaps almost every family in the land had been called upon to mourn the loss of husband, father or son. Then, too, the destruction of property had been very great, for the army had gone through the land treading under foot whole fields of grain and driving off and killing the flocks and herds. So that when the wars ended the people found themselves greatly afflicted, and felt that the judgment of the Lord had come upon them because of their wickedness. They therefore humbled themselves before Him and began with diligence to again

establish His church in the land. Many offered themselves for baptism, even to the number of three thousand five hundred in one year.

Then the people began to prosper again, and in a very short time they became rich. And this changed the happy state of affairs that had prevailed among them so lately. They lifted themselves up in pride and again forgot the Lord. Their gold and their silver, their beautiful homes, their flocks and herds, the silks and linen in which they clothed themselves, the jewels which bedecked them, became more dear to them than their God who was the gracious giver of all they enjoyed. The poor among the people suffered much from the scorn of the rich, and those who still believed in the Lord were sorely persecuted by those who had turned from Him.

Alma and his brethren looked with much sorrow upon this quick change from righteousness to wickedness.

We remember that Alma was Chief Judge over all the land, and in this office was very popular with the people, and for his labors he received a salary, for we read that under the law a judge received his wages according to the time he spent, even a senine of gold a day (Alma 11:3). As High Priest Alma received no pay, but labored with his own hands to support himself when engaged in the duties of this office. Yet when he saw the condition of the people he gave up the political office that he might devote all his time to the ministry. Nephihah was appointed Chief Judge in his stead, and who we are later told by the historian "filled the judgment seat with perfect uprightness before God."

Alma commenced his labors at Zarahemla, calling the people to repentance, reminding them of the blessings of the Lord, and speaking to them of Jesus, who was to come to redeem

them, bearing testimony to his own faith in the coming of Christ, in these words: "I say unto you that I know that Jesus Christ shall come; yea the Son, the only begotten of the Father, full of grace, and mercy, and truth. And behold it is he that cometh to take away the sins of the world; yet, the sins of every man who steadfastly believeth on his name." He told the people that in order to know the truth of these things he had fasted and prayed many days and that the Holy Spirit had revealed them unto him.

His call to repentance was so strong that many turned from their wicked ways and were baptized into the church, and became steadfast in it; while those who would not repent were numbered no more with the people of God.

After laboring so zealously in Zarahemla, he ordained priests and elders to preside over the people there and to look after the affairs of the church. None were denied the word of God, "nevertheless the children of God were commanded that they should gather together often, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God."

Leaving Zarahemla, Alma crossed the River Sidon and continued his labors in the land of Gideon. Here he found the people better prepared for the word of God than they had been at Zarahemla; they had not become so lifted up in pride. Alma delivered his message in great plainness. In regard to the coming of Jesus he said, "And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God; and he shall go forth suffering pains and afflictions, and temptations of every kind; and this that the word might be fulfilled which saith, He will take upon him the pains and sicknesses

of his people; and he will take upon him death, that he may loose the bands of death which bind his people."

Alma's talk to the people of Gideon was altogether a very pleasing one, and he closed with this blessing upon them: "And now may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess; your women and your children, according to your faith and good works, from this time forth and forever.

Melek was the next field of labor. This place was on the west of the River Sidon, and south of Zarahemla. The people here received his message gladly and were baptized throughout all the land.

A brief account of the condition of our own country after the civil war might bring more clearly to the minds of the pupils the condition of the Nephites after the wars with the Amalictes and Lamanites. Appoint one of the pupils to give this.

Have the pupils locate Zarahemla, Gideon and Melek on the map.

Lesson 32. The Word of the Lord Preached at Ammonihah.

Teacher's Text: Alma 8th to 13th chapters.

Pupils' Text: Alma 8:8-32.

Individual Assignments: Alma 9: 1-11; 10:1-11; 10:12-16; 10:17-23; 10:24-32; 11:21-34.

Predominant Thought: It is hard indeed for those who are hardened in sin to receive a prophet's message.

Review the teachings of Nehor (Alma 1:3, 4) in order to be better acquainted with the obstacles Alma and Amulek had to meet in preaching the truth in Ammonihah.

Lesson Setting: Ammonihah was a western city of the Nephites (locate on map), situated in the same region of country as Melek, Noah and Aaron. The people who inhabited it were the

followers of Nehor. The pupils should try to imagine the richly dressed people surrounding the two servants of God; their scoffing countenances; their pleasure in Zeezrom's sneers, and their displeasure at the answers of Amulek, until his words called forth their astonishment, and later caused them to tremble.

Lesson Statement: Alma left the land of Melek and traveled for three days northward to the city of Ammonihah.

In this city he began to preach the word of God as he had done in others he had visited. His words were spoken in vain, however, for "Satan had gotten great hold upon the hearts of the people of the city of Ammonihah."

Alma realized how hard their hearts were, and he prayed mightily to God to pour out his Spirit upon them, to cause them to repent and receive baptism. Notwithstanding this it seemed to him that his message was to make no impression on them, for they scoffed at him, and said: "We know that thou art Alma; and we know that thou art High Priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions: And now we know that because we are not of thy church, that thou hast no power over us; and thou hast delivered up the judgment seat unto Nephilah; therefore thou art not the chief judge over us."

Nor was the scoffing word enough, but they spit upon him and reviled him, and at length cast him out of their city. And "weary in body and sick at heart because of the iniquity of the people, after many fruitless efforts, fervent prayers and long fastings, Alma left the city to seek some other people more worthy of salvation's priceless gifts. He bent his way towards the city of Aaron; but as he journeyed thitherward an angel of the Lord (that same angel that beforetime had been the agent in his conversion

to God), stood before him and blessed him. He told him to lift up his heart and rejoice, for because of his faithfulness he had great cause to do so. The angel then directed Alma to return to the sin-cursed city he had left, and proclaim unto its godless citizens the awful message that "Except they repent the Lord will destroy them."

Speedily the prophet obeyed the angel's words. By another road he drew near the doomed city, which he entered by its south gate. As he passed in he was an hungered, and asked a man whom he met, "Will you give to an humble servant of God something to eat?" With joy the man took him to his home and fed, clothed and lodged him. Furthermore, Amulek, for such was his name, told Alma that he had also received a visit from an holy angel, who had informed him of the High Priest's coming and directed him to receive him into his house. And Alma blessed Amulek and all his household, and tarried and recruited under the generous hospitality which his home afforded. But his rest was not to be a lengthened one; the people waxed stronger in sin; the cup of their iniquity was nearly full. "Go," came the word of the Lord, "Go forth and take with thee my servant Amulek, and prophesy unto this people, saying, Repent ye, for thus saith the Lord, except ye repent, I will visit this people in mine anger; yea, I will not turn my fierce anger away."

Filled with the Holy Ghost, these servants of Israel's God went forth and valiantly delivered their terrible message. From place to place they went raising their Jonah-like cry. The heathens of Nineveh hearkened and repented; the sin-stained Israelites of Ammonihah laughed, scorned, mocked and turned contemptuously away. A few indeed received the word, but that only increased the anger of the majority, who, egged on by their still more depraved rulers and teachers, persecuted the prophets and martyred

the believers. (Dictionary of Book of Mormon).

The city of Ammonihah was in the hands of a corrupt combination of judges and lawyers, who stirred up trouble that they might make money out of the suits that followed such disturbances. Further than this, they were secretly plotting to overthrow the government, and to rob the people of their liberty.

These lawyers stood forth to confuse Alma and Amulek by questions, all of which showed their utter darkness of mind as to the truths of heaven and the need they had of the teaching which these servants of the Lord could give them.

Zeezrom was the name of the most prominent among these lawyers, and he took a leading part in striving to catch Alma and Amulek with questions. With such power were the servants of the Lord blessed however that this man's heart was touched, and he trembled at the truths they taught. His scoffing changed to an earnest desire to know the truth. Then it looked as if Alma and Amulek were going to be successful even in that wicked city, for others than Zeezrom believed their words. Our next lesson will tell us further about them.

The dialogue between Amulek and Zeezrom (chapter 11, say. verses 21 to 30) might form an interesting feature of the class recitation if one pupil were assigned to take the part of Amulek and one of Zeezrom. The words of Alma to Zeezrom (12:3-6) should be particularly noted.

Missionary experiences, showing the persecution received by our elders while endeavoring to preach the truth, might be interesting with this lesson.

Lesson 33. God Manifests His Power in Behalf of His Servants.

Teacher's Text: Alma 14 chapter.

Pupils' Text: Alma 14:18-29.

Individual Assignments: 14:1-5:

14:6, 7; 14:8-11; 14:13-17.

Predominant Thought: "The triumph of the wicked is short."

Memorize: "And they had power given unto them, insomuch that they could not be confined in dungeons; neither were it possible that any man could slay them; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them." Alma 8:31.

Lesson Setting: Ammonihah; 10th year of reign of Judges; 82 B. C.

Lesson Statement: In these words Alma made his last appeal to the people of Ammonihah after preaching in great plainness the truths of the gospel: "And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety, even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance; but that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, ubnissive, patient, full of love and all long suffering; and may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bowed down by the chains of hell; that ye may not suffer the second death." (Alma 13: 27-30.)

Many of the people believed the words of Alma, and began to repent and to search the scriptures for the truth. The "more part" however only hardened their hearts, and were desirous of putting the servants of God to death, so exceedingly angry were they at the plainness of the word which had been spoken.

Alma and Amulek were bound and brought before the Chief Judge, and many witnesses testified falsely against them, saying that they had reviled their judges and laws, as well as the laws

of the land, also that they had declared that the Son of God should come, but He would not save the people of Ammonihah.

Zeezrom stood forth in defense of the missionaries, for he had been truly converted. He declared that he knew that Alma and Amulek were spotless before God. For doing this he was reviled and spit upon and cast out of the city. All who believed were likewise persecuted and driven, many women and children being cast into the fire. And the scriptures had, among the people were burned by the wicked unbelievers.

While the innocent were suffering in the flames, Alma and Amulek were brought to the place of martyrdom and made to witness the awful sight. Amulek cried out against this cruelty, and would have exercised the power of God to save those who were suffering, but Alma said: "The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just: and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day."

While the bodies were being consumed by the fire, the wicked mocked Alma and Amulek and smote them on their faces, telling them that God had not the power to save the people althought they believed in Him, and they said, "After what ye have seen, will ye preach again unto this people that they shall be sent into a lake of fire and brimstone?"

Alma and Amulek were again put in prison, where for three days they suffered greatly for the lack of food and water. Nor was this enough, but they were smitten and mocked at by the lawyers and others day after day, who

said, among many other thing, "If ye have such great power, why do ye not deliver yourselves?"

For several daye this continued. One day the Chief Judge of the land and many lawyers and teachers came to the prison, "and the Chief Judge stood before them, and smote them again, and said unto them, 'if ye have the power of God, deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words.' Each one who was present smote Alma and Amulek and repeated these words.

Wickedness had now reached its climax. The power of God rested upon His servants. They stood upon their feet, and Alma cried, saying, "How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance."

They broke the cords with which they were bound, and when the people saw this they began to flee in fear. Before they could reach the outer door of the prison the earth trembled mightily and the walls of the prison were rent and they fell. Under the weight of stone were the Chief Judge, lawyers, priests and teachers who had mocked at Alma and Amulek while the two missionaries themselves stood forth unharmed. And they alone were spared of all who thronged the prison.

The people hearing the great noise caused by the falling walls, ran to the prison and beheld what had happened. They fled from the presence of Alma and Amulek "even as a goat fleeth with her young from two lions."

For additional incidents of the deliverance of the servants of God from prison see Acts 5:18-20; 12:5-7; 16:22-32.

Ask one of the pupils to write a brief paper contrasting the condition of the believers who were burned to death by the wicked people of Ammonihah with that of those who perished through the falling of the prison walls.

Note: The year after the visit of Alma and Amulek to Ammonihah, the Lamanites suddenly attacked and utterly destroyed the city by fire. All its people were burned, in fulfillment of the prophecy of Alma. It lay desolate for a number of years. (See Alma 16:2, 3, 9-16.)

Third Year—Lessons for November.

Lesson 31. Gideon, the Heroic Judge who Followed Divine Promptings.

[Prepared by J. Leo Fairbanks.]

Teacher's text: Judges 6, 7, 8.

Pupils' text: Judges 6:1-28.

Special assignment: Judges 6:29-34; 7:1-23; 8:22-35.

Predominant thought: By following divine direction inconspicuous men may be used for great service when inspired to action.

Review: Review the last lesson, "The Land of the Hebrews." Remember that the division of Palestine was ideal and was never realized.

Lesson setting: After the death of Joshua God uttered His commands through the high priest, and the elders of each tribe governed the people. In the efforts made by the several tribes to drive out the heathen Judah took the lead. For a period of thirty or forty years the people remained faithful to the Lord—so long as the generation lasted that had seen all His mighty works. But in the next generation they fell into the worship of "Baalim"—the idol of the country—and were given over into the hands of the enemies whose gods they served. Their career of conquest was checked, and they were oppressed by heathen enemies; but though punished, they were not forsaken by God. As often as they were oppressed He raised up Judges who delivered them from their oppressors. But as often as they were delivered, they disobeyed their judges, and fell back into idolatry."—Smith's Smaller Scripture History.

After Joshua the people of Israel did not move as a great nation so that the conquest of Canaan covered a long period of time. "The Israelites conquered Canaan as the German tribes did the Roman empire, or as our American fore-

fathers subdued the Indian tribes, by living side by side with the old population." The different tribes were separated from each other by their enemies' strongholds. There was no central authority and it was difficult to unite. For a long time it was a terrific struggle for each clan to retain its identity and only through many generations did they come to unity. Gradually their tented habitations gave place to permanent homes. Instead of being herdsmen they became an agricultural people with fixed abodes in cities.

Occasionally some leader would unite separate tribes for defense. We read of Ehud driving back an invasion of the Moabites and of Barak and Deborah rousing the people to give battle to the Canaanites on the historic plain of Esdraelon. Among the most stirring is the story of Gideon, who was divinely chosen to lead his tribe against the Midianites who had been very oppressive.

The Midianites were a nomadic people who roamed over the great eastern plateau making forays out of the desert and like a horde plaguing the weak border tribes of Israel. Every year the Israelites lost their crops. While Gideon was threshing wheat in a deep wine press his thoughts were stirred by remembering what his people might be if they lived up to Jehovah's promises. Now they were persecuted and cowering. What had become of the great men? Were there none to be a leader in righteousness? Inspired by the examples of Joshua, Barak and others he made up his mind that if they could do battle for Jehovah so could he. An angel appeared unto him and encouraged him to go forth in his might. He obeyed, but after receiving assurance that God was with him.

Gideon was afraid but was no coward. He hardly dare trust himself, so he wanted to make sure of divine help. (Judges 6:17-24.) The burning of the sacrifice gave him the assurance every one can get who needs it—he was not alone. The bravest are not those who know no fear but those who are cautious in knowing they are right.

Conscious of his call Gideon dared stand against the belief of his people and townsmen. Having won the struggle with himself he began at home to bring his people to a consciousness of their duty toward God. By special command he destroyed his father's altar of Baal and cut down the wooden image (not grove) of the Goddess Ashtoreth. Joash, Gideon's father, would not punish his son but said, "Let Baal plead his own cause." For the sake of right he dared

stand against the false ideas of his people. Often the most difficult place to begin a reform is at home. Having conquered self he next won his own home.

At the sign of a new invasion of the Midianites he called an army to save Israel. 32,000 responded. By special miracles Gideon's faith was again strengthened. God needs faithful trusting men to do his work. Victory does not always come because of numbers. To teach Israel the need of alert, brave hearted men who were true, the vast army was reduced to about 1 per cent of its former size and with this number a great victory was gained. Give other instances where numbers do not count. Ethan Allen at Fort Ticonderoga, The Echo Canyon War, Cromwell, and Maryland's Cornstock Militia in the Revolutionary war. "Mr. Punell stationed himself on horseback on a hill, and had his servants armed with cornstalks as guns marched over the hill in sight of the enemy, and returning behind the hill, marched over it again and again giving the appearance of a large body of soldiers."

By drinking water dipped up with the hands from a stream, Gideon knew who were the most alert in his vast army. The others were sent home. By doing some scout duty, Gideon overheard a Midianite relating a dream. From the way it was told, Gideon knew the Midianites were afraid. By an ingenious strategem victory was gained. The complete rout of the Midianites freed Israel from tyranny and stirred the hearts of the people to offer Gideon the kingship which he gratefully refused. His success was due entirely to God and God alone he desired the nation to acknowledge as its Head. (Compare with Mosiah's refusal of the Nephite kingdom and its real significance in God's way of governing.)

"The real source of victory is not our strength but God's might."

Picture Study: "Gideon and the three Hundred"—Tissot. "Gideon's Present Consumed"—Julius Schnorr. "Gideon and the Fleece"—J. Goeree.

Preview: Make careful preparation of next lesson before assigning it to the class.

Lesson 32. Jephah, whom Responsibility made Great.

Teacher's Text: Judges 10:6-18, 11: 12:1-7.

Pupils' Text: Judges 11:1-18.

Special Assignments: Judges 10: 6-18; 11:19-40; 12:1-7.

Predominant Thought: The example of the energy of a valiant man turned to good service. The example of a true daughter of God who was willing to sacrifice for love of country and religion.

Review: Have pupils tell the story of Gideon. How was Gideon assisted in the work he had to do? What assurance had he of his divine commission? How did Gideon show his faith in the call? What qualities made him a leader? What noble example did he leave to ambitious and successful leaders? When God sends us on difficult missions what consolation may we have? How may we learn what God would have us do?" Why did the Lord reduce Gideon's army? In the church and the world, by whom are great enterprises carried forward, the many or the few? In battling for a righteous cause, what encouragement have we though few stand at our side?"

"If out of history comes the message of Israel so in no small degree out of the geography comes the history of Israel." The history of every people is so colored by the environment. An understanding of the physical geography of Palestine is necessary to understand the character of the Hebrews.

The isolation of England and Japan, the ruggedness of Switzerland and the flatness of the Netherlands have affected the characteristics of the people who live there, their customs and temperament. In no country has the physical conditions made a stronger impression than upon the people in Palestine.

Palestine is as distinct among lands as the Hebrews are among the nations. Within its narrow confines are the widest extremes of climatic conditions. "Tropical verdure and snow are in sight of each other. Mountaineers can look down upon fisherman. The snow-covered peaks of Mt. Herman rise above the oleanders along the Jordan 1000 feet higher that Pikes Peak is above the Garden of the Gods, nearly 10,000 feet above the level of the sea."

Palestine is divided into four distinct zones, running north and south. They are the coast plain, the central range of hills, the Jordan valley, and the eastern plateau. To the north of Mt. Carmel the coast plain breaks through the hills and joins the Jordan valley.

"The coast plain forms a zone about twenty miles wide, populous and fertile; its roads the highways, its fields the battlefields of the world."

The central range extends from the

desert plateau on the south to the Lebanon mountains on the north. The upper or north end of this range, is rich with springs and wooded hills, while the lower or southern extremity or Judaea is rugged and repellent with rocky hills and deep, narrow ravines.

"The Jordan valley is more than a valley: it is a deep chasm from 5 to 15 miles broad, extending throughout the length of Palestine. Through the valley runs the river which appeals to the imagination more than any other river in the world, because of its sacred associations. Its name means "The Descender" and is rightly given. The Jordan river falls 3000 feet in its course of 115 miles and ends in the lowest and deadliest sea on earth, 1,300 feet below the Mediterranean Sea. The sea into which it flows is rightly called the Dead Sea. It is five times as salt as the ocean. There is no life within its waters or on its shores. There is deadly heat in its surrounding atmosphere. Four or five streams besides the Jordan enter into it but it gives these waters again only through evaporation. 'There it lies, and with wide open mouth swallows the whole of the fresh waters of the Jordan and all the snows of Hermon, and yet it is not a whit sweeter or larger for it. The Sea of Galilee receives the Jordan and passes it along. The Dead Sea receives but gives not.' The Sea of Galilee is 65 miles north of the Dead Sea and lies nearly 700 feet below Sea level. It is 13 miles long and about 8 miles wide at its greatest width. It lies harp shaped among the hills which rise nearly 1000 feet above its surface."—From International S. S. Course.

The eastern plateau rises abruptly above the Jordan valley and stretches eastward to the salt desert. It has an elevation of 3000 feet and more.

Palestine is about the size and shape of New Hampshire 70 miles wide in its greatest width and 150 miles long. Only a small part of this country was held permanently by the Hebrews. In the main their territory was limited to the central mountain region between the coast plain and gorge of the Jordan.

"While isolated in a remarkable manner from the nations, the Holy Land shared in common with the rest of Syria the distinction of being at the center of civilization and influence of the ancient world." Dr. George Adam Smith has fittingly described it as a land lying between two continents—Asia and Africa; between two primeval homes of men—the valley of the Euphrates and the Nile; between two great centers of empire—Western Asia and Egypt; between all these, representing the Eastern and

ancient world and the Mediterranean which is the gateway to the western and modern world.

"This double relation of exclusion and ready intercommunication, paradoxical as it may appear, was a necessary feature of the heritage of a people, who were at one period of their history to dwell apart from the nations, and at another to carry the message of life and salvation to all people of the earth.

"It was fitting that the Book which contained this message should be given in a land which touched all lands."—From Stewart's *The Land of Israel*.

Have pupils draw in their note-books a relief map of Palestine.

Lesson Setting: Gideon is reckoned the fifth and greatest judge in Israel. Others excelled him "in holiness of character as Samuel, but none for dignity or bravery." He had many wives and 70 sons besides Abimelech, the son of one of his concubines. No doubt most of his sons followed the example of their illustrious father in refusing the kingship because of the regard they had for the theocracy, but Abimelech "a bold bad man" had no such scruples. Having won over his mother's brothers the chief men of Shechem were now induced gave money to assist Gideon's son in his enterprise. Immediately 69 of Gideon's sons were slain and Abimelech anointed king. Gideon's youngest son who had escaped the slaughter warned the people by a fable, the oldest on record, of the character of their leader. His warning was unheeded but subsequent events transpired as he predicted.

Abimelech met the fate of wicked and unprincipled men. His deeds simply show the state of society of his time and reveal the idolatrous condition of God's chosen people. Their apostasy continued and for 18 years they were punished by the Ammonites who held the tribes east of Jordan in servitude.

Repentant Israel put away the strange gods and cried for pardon. They were reminded of their many deliverances from enemies but had repeatedly turned to serve other gods. They were told to "Go and cry to the gods that they have chosen; let them deliver you in the time of your tribulation." The repentance of Israel was complete and the worship of the Lord was done with such singular zeal that "His soul was grieved for the misery of Israel."

Have pupils locate Gilead east of Jordan. The Ammonites roamed over the great eastern plateau and the Jordan valley. Israel rallied at Mizpeh of Gilead where Jacob and Laban made their covenant (a little east of 1-4 the distance

from the Dead Sea to the Sea of Chinnereth or Galilee). The land of Tob is located a little south and east of the influx of the river Jarmuk with the Jordan near the Sea of Chinnereth.

Lesson Statement:

1. Jephthah like Abimelech was the spurious son of a man who had a large legitimate family. On the death of his father he was disinherited because of being the son of a woman of questionable character. He was forced to leave his native town and joined a band of questionable characters who gained their living by worrying and robbing the enemy on the frontier.

It was easier to fall into the habits of such society than to seek recognition in a well established community. Anyhow his own people were really frontier herdsmen and not in a state of highly organized society and in such condition no disgrace was attached to plundering enemies, raiding caravans and any people whom they had no reason to respect. The exploits and daring of this brave man won for him great fame as a leader.

2. When his people took a decided stand against the Ammonites there was no one who would cause such dread in the camp of the enemy as Jephthah so he was chosen to be the leader of Israel.

3. On oath the elders swore that the land of Gilead would be the reward of success. Note the careful attention Jephthah paid to details. One would hardly expect it from a man of his habits yet it reveals one great quality for success in any line.

4. On ratification of the understanding Jephthah was ready to assume command of the army against the assembled foe. Exchanges were made in the hope of coming to an understanding. Note the three arguments of Israel. (a) Ammonites had no title to the land because Amorites had driven them out before Israel came. (b) Israel had occupied the land for 300 years with undisputed rights. (c) God of Heaven had a right to give the land to his people as was their God Chemosh to grant it to them in their opinion. The impending battle would decide.

5. Jephthah's rash vow was made to gain the favor of heaven as he felt he had not been divinely called. (Compare with Gideon.)

6. Ammonites were entirely subjected to Israel.

7. Jephthah's only child met him on his return. His sorrow in his victory.

8. Willing sacrifice of Jephthah's daughter. Her example to all true women in wishing to become a bride and a mother in Israel. The simple abiding faith of this devoted woman.

There is little doubt that Jephthah fulfilled his vow. Although the scripture records it yet nowhere is it sanctioned in holy writ. His life had been hardened as a freebooter. The spirit of the time, the spirit of the heathen religions prevailing around Israel, the dominating ideas of ecclesiastical government, and the character of the man himself, go to convince one that the hero did carry out his promise. His superstition and imperfect knowledge of Jehovah's law together with the great personal anguish made the literal accomplishment of his vow his first duty.

9. Misunderstanding with the tribe of Ephraim, the punishment of the offenders and Jephthah's short reign.

Illustrations and Supplementary Material: Ask pupils to cite instances where energetic people have been turned from evil doing to good service. Name some of Jephthah's characteristics that made him a great leader?

Call attention to human qualities that responsibility will bring out.

Pictures: "Jephthah," Sir J. E. Millais. "Jephthah's Daughter," Chas. Le Brun. "Jephthah's Daughter," Henry O Neil.

Preview the lesson for next Sunday.

Encourage pupils to bring their texts and note books.

Lesson 33. Samson, who Trusted too much in his own Strength.

Teacher's Text: Judges 13; 14; 15; 16.

Pupils' Text: Judges 13.

Special Assignments: Judges 14: 15, 16:1-22. 16:22-31.

Predominant Thought: Special favors or talents are no guarantee against failure.

Review the story of Jephthah and the physical contour of Palestine. Draw a cross section of the Holy Land showing the sea-level, plains, and mountains. (east and west through the north end of the Dead Sea.)

Lesson Setting: The Philistine oppression was contemporary with the Ammonite oppression which Jephthah relieved. Although three judges succeeded that illustrious leader they were not successful in quelling their western foe. Finally the Philistines were allowed to bring Israel under rigorous servitude for

40 years, because they had elapsed into insensible idolatry under the easy reigns of Jephathah's successors. The 40 years humiliation ended distinctly with Samson's great victory at Ebenezer (I Sam. 7:13.) The Philistines now take a conspicuous part in Hebrew history and continued longer than any other power to plague Israel for its shameful forgetfulness of God's promises. It was not till David that the deliverance was complete.

"When we read of the corrupt state of the nation at large it would be a grievous error to infer that all had departed from God. There are various intimations that in the worst times, not a few families were to be found religious and well regulated. * * * Thus * * * when the prophet deemed that he was himself the only one by whom Jehovah was acknowledged. God himself knew that there were in Israel 7,000 persons whose knees had not been bowed to Baal. (I Kings 18:18.)

In ancient times men of prowess were the popular idols. The mere mention of a name struck terror to the enemy. Note Gideon, Goliath and others.

The crude state of society may be judged by Samson's exploits. The expedition against a neighboring town where 30 men were killed to pay a debt is an example of the state of their civilization.

Lesson Statement:

1. Promise of son to the wife of Manoah. A Nazarite is one consecrated to the service of God.

2. Notice Manoah's humble entreaty.

3. The desire to sacrifice and the fear of death, on seeing the angel. (Name other instances.)

4. Samson's birth and childhood. The boy had superior bodily power, and to prevent his exultation over the consciousness of this strength he was made aware that it depended on his condition as a Nazarite and the sunhorn hair which was a symbol of that vow.

5. Samson desired to marry a Philistine woman. This was contrary to the wishes of his parents and is contrary to the best interests of any people whose beliefs and hopes are different. The arrangement for the marriage was according to the custom of the people at that time.

"It is from the twentieth year of his age and also the twentieth year of the bondage to the Philistines that we are to date the commencement of Samson's vindictive administration. He proved a man of ungovernable passions, but through the influence of his destiny to begin the deliverance of Israel, it was

so ordered that even his worst passions, and even the sorrows and calamities which these passions wrought upon himself, were made the instruments of distress and ruin to the Philistines."—

6. His exploits: (a) killing a lion; (b) killing 3 men of Ashkelon to pay for the answer to his riddle; (c) burning the Philistine fields in vengeance for the injury he had suffered and the wrongs his nation had endured; (d) smiting his enemy hip and thigh for burning his wife and her father's house; (e) at Etham, where he went for refuge, he was bound and delivered as a ransom for a promise of peace. He killed 1000 men with the jaw bone of an ass. He was raised to the Judgeship of Israel for his daring. (f) At Gaza he was imprisoned in a questionable house. He carries away the city gates on escaping.

7. Married the Philistine woman Delilah who is bribed to wrest his secret from him. Samson toys with the temptation and is lost. The lesson to us who feel confident in our strength.

8. Imprisonment at Gaza. His untimely death after judging Israel 20 years. "Nothing could more clearly, than being deprived of his strength evince the miraculous nature of the superhuman strength with which Samson had been for special purposes invested. Samson himself had known this before; but now blind, weak, bound, disgraced and degraded to a woman's service he had occasion and leisure to feel it; and in his prison house he probably learned more of himself than he had known in all his previous life. Nor was his knowledge unprofitable. He felt that although he had begun to deliver Israel, his employment of the gifts to him had rather been the incidental effect of his own insensate passions, than the result of those stern and steady purposes which became one who had so solemnly been set apart, even before his birth, to the salvation of his country. Such thoughts as these brought repentance to his soul; and as by his repentance his condition of Nazariteship was in some sort renewed, it pleased God that along with the growth of his hair, his strength should gradually return to him."

Fatally for the Philistines, they took the view that, since the strength of Samson had been the gift of God to Israel, their triumph over him evinced that their own god, Dagon, was more powerful than Jehovah. This raised the matter from being a case between Samson and the Philistines to one between Jehovah and Dagon; and it thus became necessary that the divine honor should be vindicated."—Kitto.

Supplementary Material: "It is remarkable that the exploits of Samson against the Philistines were performed singly and without any co-operation from his countrymen to vindicate their liberties. They seemed to fear him almost as much as the Philistines. It scarcely appears that Samson exercised any authority in the tribes."—Kitto.

Read Milton's *Samson Agonistes*, from which the following extracts are made:

"Why was my breeding ordered and prescribed
As of a person separate to God,
Designed for great exploits, if I must die
Betrayed. * * * O glorious strength
Put to the labor of a beast, debased—
Ask for this deliverer now, and find him,
Eyeless in Gaza at the mill with slaves,—
Yet stay, let me not rashly call in doubt
Divine prediction: what if all foretold
Had been fulfilled but through mine own
default?
Whom have I to complain of but myself?
But what is strength without a double
share
Of wisdom? Vast, unwieldly, burden-
some
Proudly secure, yet liable to fall
By weakest subtleties, not made to rule,
But to subserve where wisdom bears
command.
God, when He gave me strength to show
How slight the gift was, hung it in my
hair.
But peace! I must not quarrel with the
will
Of highest dispensation."

Call especial attention to the birthright of Latter-day Saint boys and girls who are born under the covenant, their right as heirs to the priesthood and the need of righteous lives to guard that privilege religiously. The unfortunate choice of a helpmate from among a people who had no sympathy with Samson should be a stirring illustration of unguided selection and self-sufficient argument.

Unbalanced strength oft proves a calamity. Give illustrations. What should boys and girls do to have a well ordered life that is rounded to perfection? How does it apply to those who neglect religious training to gain only worldly pleasures and goods?

Compare Samson's choice with the desire of Jephthah's daughter.

Give illustrations showing that special talents are no safeguard against failure. What lesson can we learn from Samson in relying too much on our own strength? How would his example in physical prowess be serviceable to us in avoiding calamities in our mental and spiritual tendencies?

Picture Study: "Manoah's Sacrifice," Rembrandt; "Samson," by Rembrandt, Bonnat, Solomon J. Solomon, P. P. Rubens, and Watts.

Fast Day Exercises: Assign as the topic for testimony some of the aims or points brought out in lessons 31, 32 or 33.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

First Year—Lessons for November.

[By George M. Cannon.]

Lesson 31. Christ Appears.

[For Second Sunday in November.]

Text: III Nephi 11; "Story of the Book of Mormon," chapter 43.

After the terrible calamities, described in our last lesson, which befell the people during the three days in which our Savior lay in the tomb, the whole land was filled with lamentation because of the great upheavals that had taken place on the surface of the

earth and the awful results produced thereby. The people gathered together round about the temple which was in the land Bountiful. The chapter in the Book of Mormon referred to in the text gives a very graphic description of what occurred. The appearance of the resurrected Redeemer in their midst, and His teachings brought to the people great joy. The Savior commissioned some to carry on His work on this continent; and gave them special instructions as to their duties. In this chapter the method of baptism is clearly explained (verses 23-26). And the words used in baptizing are given

(in verse 25): "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

A suggestive aim of the lesson: Christ's mission is one of peace and of salvation to all mankind.

Lesson 32. Christ's Ministry Among the Nephites.

Text: III Nephi 17:1-17: "Story of the Book of Mormon" (Reynolds), chapter 45.

In this lesson the teacher may also choose different material deemed wise from chap. 16. The subject of the lesson will be "The Savior's Teachings." The Savior perceived that the people did not understand all of His teachings. He explained to them the manner by which they could obtain light from our Heavenly Father and that He Himself had other duties that would cause Him to leave them but that while He remained with them He desired to do all the good He could, so He called about Him all their sick and healed them, whatever might be their ailment.

A suggestive aim for the lesson would be: Christ has compassion for all, and blesses those who trust in Him.

Lesson 33. Christ and the Nephite Children.

Text: III Nephi 17:11-25: "Story of the Book of Mormon," (Reynolds), chap. 45.

(See III Nephi 26:14.)

This lesson is supposed to be outlined by the local teachers under the direction of the State Board Workers. It treats of the wonderful affection and love which the Savior always displayed for children. It also expresses that when affected with great joy the Savior was moved to tears. This is an exhibition of feeling that is frequently found on the part of strong and truly great men. Men who could not be moved to shed tears for their own suf-

ferings or because of physical pain are moved to tears by the consideration of the great mercy of our Heavenly Father toward His children here, and in this chapter of the Book of Mormon the Savior has twice so shed tears. The children may be taught that it is manly to have tender feelings toward all mankind.

Third Year—Lessons for November.

[Prepared by Sylvester D. Bradford.]

Lesson 41. The Last Supper.

Text: John 13:1-3; Luke 22:24-27; Mark 14:12-26.

- I. Preparation. (Mark 14:12-16.)
- II. The Washing of Feet.

1. Dispute among disciples. (Luke 22:24.)
2. Jesus performs the service.
3. The lesson taught.

III. Foretelling the Betrayal.

1. Statement of Jesus.
2. "Is it I?"

IV. The Bread and Wine.

1. Administered.
2. Its significance.

Suggestive Truth: The sacrament of the Lord's Supper is a sacred ordinance wherein we covenant to be loyal in the service of Christ.

Application: Memorize and analyze the blessings on the bread and water.

What preparation is necessary for us to partake of the Lord's supper worthily.

Let us take the two elements emphasized, loyalty and service, and make them two great pillars of strength in our characters. The one is shown by our diligence in keeping the commandments of the Lord, the other by our usefulness.

It is easy to drift from this loyalty and gradually become traitors to the cause. To guard against this, it is well occasionally to ask, "Is it I?" That is a much better question than to say "Is it he?"

Lesson 42. Gethsemane.

Text: Matt. 26:36-58; 26:69-75;

27:3-10; Luke 22:39-53; John 18:1-12.

- I. Not My Will, but Thine, be Done.
 1. The garden.
 2. The apostles' failure to watch and pray.
 3. The prayer of Jesus.
 4. The strength and consolation, received.
- II. The Betrayal and Arrest.
 1. The traitor's kiss.
 2. The arrest.
 3. The subsequent death of Judas.
- III. Peter's Denial.
 1. The incidents.
 2. The effect on Peter.

Suggestive Truth: Being true to oneself and to one's God gives strength and consolation.

Application: In the garden Jesus proved true to Himself and to His Father in Heaven, and his soul was filled with peace.

Peter in a moment of weakness denied his Lord and went away weeping bitterly.

Judas betrayed his Lord and went away disgusted and killed himself.

Great battles come to all of us in life, but loyalty to our colors insures victory, and every victory adds to our strength.

What are some of our battles?

Jesus, having been through this mortal life, can sympathize with us; and through Him we are sure to gain strength by the mere asking, just as He Himself did in His greatest hour of trial through prayer to His Father in Heaven.

Lesson 43. Christ a Prisoner.

Text: Matt. 26:57-68; 27:1-31.

- I. Trial Before Jewish Authorities.
 1. Before Annas. (John 18:12-24.)
 2. Night trial before the Sanhedrin. (Matt. 26:57-68.)
 3. Morning trial before the Sanhedrin. (Luke 22:66-71.)
- II. Trial Before Roman Authorities.
 1. First trial before Pilate.

John 18:28-38. Though the Sanhedrin had condemned Jesus, they had not the power to pass a capital sentence; this being a right which had passed from the Jews by the conquest of their country, and now belonged to the Romans alone.

It could not be expected that Pilate would trouble himself with the cognizance of any matter not pertaining to the Roman law. Of this the chief priests and elders were fully aware; and therefore they prepared a second accusation against Jesus, founded on the Roman law; as likely to succeed with Pilate, as the former had done with the people. They charged Him with attempting to restore the kingdom to Israel, under His own dominion as King of the Jews.

It was a charge of high treason against the Roman state and emperor. Pilate accordingly arraigned Jesus, and called upon Him to answer this accusation. The answer of Jesus satisfied Pilate that it was groundless, the kingdom which He set up appearing plainly to be not a kingdom of this world, but His spiritual reign in righteousness and holiness and peace, in the hearts of men. Pilate therefore acquitted Him of the offense.

But the multitude, headed now by the priests and elders, grew clamorous for His execution; adding, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Hearing his reference to Galilee, Pilate seized the opportunity, thus offered, of escaping from the responsibility of a judgment, either for acquittal or of condemnation, by treating the case as out of his jurisdiction, and within that of Herod, tetrarch of Galilee who was then in Jerusalem on a visit.—Condensed from Greenleaf: Testimony of the Evangelists pp. 526-528, by Bible Study Manual, p. 312.

2. Trial before Herod. (Luke 23:4-12.)

Luke 23:4-12. Antipas had long been wanting to see Jesus because of the rumors he had heard; and he hoped that Jesus would, in compliment to royalty, amuse by some miracle his gaping curiosity. He harangued and questioned Him in many words, but gained not so much as one syllable in reply. Our Lord confronted all His ribald questions with the majesty of silence. Then all the savage vulgarity of the man came out through the thin veneer of a superficial cultivation. For the second time Jesus is derided—derided this time as priest and prophet. Herod treated Him with the insolence of a studied contempt. Mock-

ing His innocence and His misery in a festal and shining robe, the wicked prince sent Him back to the procurator. It was His second public distinct acquittal.—Condensed from Farrar: Life of Christ, ch. 60, by Bible Manual Study, p. 312.

3. Second trial before Pilate.

Matt. 27:15-31; Luke 23:13-16; John 19:4-16. Pilate, convinced of the innocence of Jesus made several attempts to save Him. All these attempts failed, because, instead of at once and decidedly proclaiming His innocence and demanding His acquittal, He sought at the same time to propitiate His accusers. His first step was a fatal mistake. Instead of at once going to his judgment seat and pronouncing authoritatively the acquittal of his prisoner, he in one breath declared Jesus innocent and prepared to treat Him as guilty, offering to release Him as a boon to the Jews. A weaker proposal could scarcely have been made. There was nothing, absolutely nothing, to induce the Jews to accept it; but in making it he showed a disposition to treat with them—a disposition they did not fail to make abundant use of in the succeeding scenes of this disgraceful day.

His second attempt to save Jesus from death was more unjust and as futile as the first. He scourged the prisoner whose innocence he had himself declared, probably under the impression that the Jews might be satisfied when they saw Jesus bleeding and fainting from the scourge. But the people were infuriated by the sight of the innocent, unmurmuring sufferer whom they had thus mangled. They could not bear that such an object be left to remind them of their barbarity, and with one fierce yell of fury they cried, "Crucify Him."

A third time Pilate refused to be the instrument of their inhuman and unjust rage, and flung the prisoner on their hands. But when the Jews answered that by their law He ought to die, because, "He made Himself the Son of God," Pilate was again seized with dread, and withdrew his prisoner for the fourth time into the palace.

When he reappeared the Jews played their last card and played it successfully. "If you release this man, thou art not Cesar's friend." To lay himself open to a charge of treason or neglect of the interests of Cæsar was what Pilate could not risk. At once his compassion for the prisoner, his sense of justice, his apprehensions, his proud willingness to let the Jews have their way, were overcome by his fear of being reported to the most suspicious of emperors. He prepared to

give his judgment, and took his place on the official seat. Here, after venting his spleen in the weak sarcasm, "Shall I crucify your king?" he formally handed over his prisoner to be crucified.—Condensed from Dods: Expos. Bible, John, Vol. II, pp. 305-310, by Bible Study Manual, p. 313.

Suggestive Truth: Same as Lesson 42.

Application: Same as Lesson 42.

Lesson 44. Crucifixion.

Text: Luke 23:26-56; John 19:16-42.

I. Jesus Led Forth to Be Crucified.

1. Jesus faints beneath the cross.
2. Simon of Cyrene.
3. "Weep not for me, but for yourselves and for your children."

Even in this His great hour of trial Jesus was much more concerned about the people who surrounded Him than He was about Himself. He knew full well the awful trials that these people and their children would be called upon to endure, and the picture of those awful sufferings worried Him more than the pain that He was then suffering, and the agony He must shortly experience. The judgment that was to come upon the Jews was largely to be due to the fact that they had crucified the Lord. Is it not possible that He had this in mind in Gethsemane when He said, "If it is possible let this cup pass from me"?

II. On the Cross.

1. Placed upon the cross.
2. "Father forgive them." (Luke 23:34.)
3. "Today thou shalt be with me in Paradise."
4. "Woman, behold thy son; son, behold thy mother."

The physical pain that Christ endured cannot be comprehended by us, yet in the midst of it all He was mindful of those about Him. He prayed for those who were mocking Him; He took heed of the appeal of the thief hanging beside Him; and He made provision for His mother by placing her under the protection of John, the beloved disciple.

Suggestive Truth: To lose oneself

for the good of others is Christ-like.

Application: Christ's whole mission was one of service and thereby gives us a glimpse of that higher world of love. We are all so situated that every hour offers opportunities for us to render service and indeed cultivate Christ-like attributes. Let us take for our motto, "What more can I do?" rather than "What is the least I can

do?" Let us take as the fields for application:

1. The Home.
2. The Church.
3. The State.

It will take an effort on our part to get away from the selfish attitude, What is there in it for me? and get into that higher life of true happiness where the love that one feels causes him to seek the welfare of others.

Primary Department.

Chas. B. Felt, Chairman; Wm. A. Morton, assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for November.

Suggestive Testimony Lesson for Fast Day.

Which man do you admire more, David or Saul?

Yes, he was good, but you know to be good does not mean to sit and do nothing. It means to *do right*. What did David *do* that proved him better than Saul?

Although David had been so cruelly treated by Saul, he could still return good for evil. Have you had a chance to show that you are trying to do this?

If no response comes, an incident related by the teacher will often lead the children to express their experiences.

Lesson 38. The Chariot of Fire.

Text: I Kings, 19th chapter; II Kings 2:1-15.

Aim: "A righteous life brings a glorious reward."

Memory Gem: "Be thou faithful unto death, and I will give thee a crown of life."

I. Elijah's Life Threatened—His Escape.

- a. Jezebel vows to take the life of Elijah.
- b. The prophet repairs to the wilderness.
- c. Ministered unto by an angel.

II. The Calling of Elisha.

- a. Elijah commanded to go and anoint his successor.
- b. Meeting of Elijah and Elisha.
- c. Elisha's feast.

III. The Beginning of the End.

- a. Elijah visits the School of the Prophets.
- b. Elisha's request.
- c. The chariot of fire.
- d. The mantle of Elijah falls upon Elisha.
- e. Elisha accepted as the Prophet in Israel.

See story of "The Chariot of Fire," Children's Section, this issue, p. 712.

Why did Queen Jezebel want Elijah put to death?

What did Elijah do?

Tell what happened in the wilderness.

When Elijah was dwelling in the cave he was told by the Lord to anoint Elisha to be the prophet. Tell what happened when Elisha and Elijah met.

How did our Heavenly Father show to Elisha that he was the chosen prophet?

How did the young prophets know that Elisha was accepted of the Lord?

What did Elisha do to be so blessed of the Lord?

Lesson 39. Elisha and the Widow.

Text: II Kings 4:1-7.

Aim: The Lord helps His people when they are in need if they trust in Him.

Memory Gem: O, give thanks unto the Lord, for He is good.

I. The Widow.

1. Her distress.
2. Her sons to be sold for debt.
3. Her faith.
4. Applies to Elisha.

II. Blessed by the Lord through His prophet.

1. Elisha's directions to the widow.
2. The widow's oil increased.
3. Her sons saved.

III. Her gratitude.

Review last lesson.

I. Elisha as a prophet in Israel tried hard to get the people to serve the Lord. In this work he had a great many helpers—men who studied and worked with him for the good of the people. These men were called the sons of the prophets. One of the sons of the prophets died and his widow went to Elisha, saying: "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen."

It was the law in that country if a man got into debt and could not pay, the one whom he owed, the creditor, made the man or his son his servant, or bondman, for a great many years. So because this woman's husband was in debt her two sons would be taken from her to become bondmen. The woman's heart was full of sorrow for the loss of her husband, and now she must lose both of her sons. She knew Elisha was a prophet of God and that he could help her in her trouble. So she went to him for help.

II. Elisha said unto her, "What shall I do for thee? tell me: what hast thou in the house?" And she said, "Thine handmaid hath not anything in the house, save a pot of oil."

People in that country used a great deal of oil. They used it to anoint the body. They used it in their food. So that oil could be readily sold. So when the widow said she had nothing, save a pot of oil, Elisha said, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

They did as Elisha commanded. They went to the neighbors and borrowed many vessels. Then closing the door the widow took up the pot of oil and began pouring the oil from it into the pot which her son brought to her. When it was full it was set aside and another was brought. One vessel after another was filled, and still the oil came pouring out of the pot, until the woman said unto her son, "Bring me yet a vessel; and he said unto her, There is not a vessel more."

When the woman looked upon all these vessels each filled with oil her heart was full of gratitude to her Heavenly Father. She went at once to Elisha. And he said, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

III. So with a glad heart the widow hastened home again to do Elisha's bidding. The debt was paid and her sons were free, and enough money was left to buy food and clothing. The Lord gave not only what she asked, but He gave abundantly. And as she and her sons went to the Lord in their trouble, in their prosperity, I am sure they went to Him with joy and thanksgiving in their heart and acknowledged His goodness. "O, give thanks unto the Lord for He is good."

Why did the widow go to Elisha?
What did he tell her to do?

Tell what happened.

When the debt was paid, how did they show their gratitude?

In what other ways might they have shown it?

What blessings have we from our Heavenly Father?

How can we show our gratitude?

Lesson 40. The Healing of Naaman.

Text: II Kings 5:1-16.

Aim: Great blessings come from a child's faith.

Memory Gem: Behold, now I know that there is no God in all the earth, but in Israel.

I. Naaman.

1. Who he was.
2. His affliction.

II. The Hebrew Child.

1. Captive of the Syrians.
2. Maid of Naaman's wife.
3. Her sympathy.
4. Her faith.

III. Naaman goes to Samaria.

1. Visits the King.
2. Visited by messengers.
3. Commanded to wash in Jordan.

IV. Naaman Healed.

1. Acknowledges God.

Review last lesson.

See story, "The Healing of Naaman," Children's Section, this issue, p. 714.

Lesson 41. Elisha's kindness to his Enemies.

Text: II Kings 6:8-23.

Aim: Those who serve the Lord show mercy and forgiveness even to their enemies.

Memory Gem: Love your enemies, do good to them that hate you.

I. Syria and Israel at War.

1. Syrian camp.
2. Surprised by Israelites.
3. King fears traitors.
4. Sends to take Elisha.

II. Elisha's Deliverance.

1. City surrounded.
2. The servant's fear.

3. Syrians stricken with blindness.

III. Elisha's Treatment of His Enemies.

1. Gives them food.

2. Allows them to return to Syria.
Review last lesson.

I. The king of Syria gathered a vast army and went to make war against the people of Israel. When he drew near the country of his enemy he looked about to find a good place for his camp. After talking it over with his officers he decided to make his encampment in a place where he thought his army would be safely hidden from the king of Israel.

Soon the men were at work pitching tents, caring for the horses, and sharpening the weapons, for this was a time long, long before gun-powder was heard of; so there were no cannons or guns about. Instead there were swords, lances, spears, and bows and arrows.

The king's tent was usually placed in the center of the camp and before it his long spear was stuck into the ground. The tents of the captains were placed about that of the king and each captain must look after the men under him. A flag or standard, as it was then called, waved over the encampment.

The Syrian king thought that his position was safely concealed from the Israelites, and that he could easily sally forth and overcome his enemies. The camp was hidden from the king of Israel but not from Elisha, the prophet, for God had given him the power to know what was happening near and far.

He said to the king of Israel, "Beware that thou pass not such a place: for thither the Syrians are come down."

Then the army of Israel went down and surprised the encampment and got safely away again. They made more than one attack in this way.

When the king of Syria found that his position was discovered by his enemy, he was deeply grieved, for he thought that some of his own men must have turned traitors and told the Israelites.

He called them together and said, "Will ye not shew me which of us is for the king of Israel?"

"And one of his servants said, none, my lord, O King: but Elisha, the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber."

When the king heard this he knew that he could not conquer Israel unless he could get possession of their prophet; so he said, "Go and spy where he is, that I may send and fetch him."

II. Word came that Elisha was in a city called Dothan; so the king sent a vast army to surround the city and take Elisha. First came the soldiers of high rank riding in chariots. These were low, two-wheeled vehicles without seats, rather high in front and at the sides, and open at the back. They were drawn by two or more horses and held one or two men besides the driver. (Pictures of the ancient war chariots are to be seen in the big family Bible.)

The officers and soldiers of high rank wore breast plates made of brass or iron to protect the body, and helmets upon their heads. In battle they carried heavy shields and fought with swords and lances. Each officer had a man with him who carried his shield and weapons and who waited upon him in battle. This man was called an armor-bearer.

After the chariots came the horsemen, also dressed in armor and carrying lances, swords and spears. Then there was a vast throng of soldiers on foot, often carrying bucklers or shields made of wood and covered with tough hides. These men fought with bows and arrows and slings.

It was such a host that stole down and surrounded Dothan in the night.

Elisha's servant rose early in the morning and went forth and saw to his amazement that the city was surrounded by this great army. He hurried to tell Elisha and said, "Alas, my master! how shall we do?"

Elisha answered, Fear not; for they

that be with us are more than they that be with them.

And the prophet asked the Lord to open the servant's eyes that he might see. God answered the prayer and the servant beheld horses and chariots of fire round about Elisha, and he was no longer afraid.

When the Syrians came to take Elisha he asked God to blind them, so that they should not know him or know where they were and then he said to them, "This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek."

The Syrians followed Elisha, who led them straightway into the country of the king of Israel.

When Elisha prayed that God would open their eyes He caused them to realize where they were and behold they were in the hands of their enemies.

III. When the king of Israel saw his foes before them he said to Elisha, My father, shall I smite them? shall I smite them?

"And he answered, Thou shall not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master.

"And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel."

How could Elisha tell where the Syrians were camped?

When the Syrian king heard of Elisha what did he do?

When the servant saw the army and was afraid what did our Heavenly Father show him?

Tell how Elisha led the army to Samaria.

How did he treat them there?

What do you think of this treatment of his enemies by Elisha?

Kindergarten Department.

Conducted by Beulah Woolley.

More Specific Preparations.

Marion Belnap Kerr.

Before the Sunday School kindergarten teachers can honestly say they are ready to commence their Sabbath morning duties they must have prepared, not only the lesson complete, and the morning talk, but also the music, the songs, the memory gem, the rest exercises and the written program for the day.

Quiet music lasting for two minutes or so generally comes first on the program. The purpose of this quiet music is to get the little minds all concentrated on one thing; to bring them to the realization that their little Sunday School has commenced. These little people are generally told that this music is being played especially for them to listen to. If it is played well, is of the right kind and right duration, the children love it. It gives them a feeling of reverence and prepares them for the opening prayer, which immediately follows it. So in selecting it, let it really be soft, beautiful music, appropriate for this special time. And teachers, don't forget that in order to have this part impressive, each one of you must be in your place before it commences. The teacher who is to greet the children who come in later, will be at the door, the teacher to offer the opening prayer will be in her place and the other teachers wherever they have been previously assigned.

If a new teacher is to offer prayer this specific Sunday, she ought to be told beforehand that her prayer must consist of simple words and phrases that the children are able to understand. She is to pray for those things which the child should desire. The prayer should be earnest and humble, and be followed by a hearty response of "Amen" from the children. This "Amen" response is certainly a splen-

did habit for both old and young to acquire, but which I am sorry to say is badly neglected throughout the Church today. Of course, the child must understand the meaning of "Amen." Some teachers prefer to have concert prayer some times, but not all times. This also should be decided upon before the session commences.

Then come the songs. Oh, how the children love them, the hymns, the nature songs and the motion songs! And how easy it is for the wide-awake teacher to find some if not all which will correlate with the beautiful spirit and thought for the day. Kate Douglass Wiggin says: "Music of songs produces a definite spiritual impression; their words inculcate reverence for man, for nature and for God."

There are many good characteristics acquired through the singing of good music, but we shall take space for only a few. If the child is able to sing softly, he gains self-control; if he begins on time and keeps good time, he learns accuracy. Some tones must be sustained, so he learns concentration. There is no easy-going guess-work in music; it must be definite. When he sings with others, he learns the results of co-operation and brotherhood. Professors H. Augustine Smith, in a lecture on "Religious Education through Music," given at the University of Chicago, this summer, went so far as to say that "a cigarette fiend *always* falls away from the attack of a song" and "a sneak-thief never begins on time." His statement is backed by years of experience in boys' chorus work in the city of Chicago. He also said that the jiggly time of Church music, especially march music was responsible for much of the noise which exists in Church. So, teachers, when playing accompaniments to songs vary a little from the same loud pedal and the same bass

note you may have used for all tunes. Change the marches once in awhile. Always see that they are not too complex, that the accent is well defined and above all that they are not too loud.

When choosing the new song, have in mind the music as well as the correlation of the words with the spiritual truth for the day. For kindergarten children, it should be simple, with a pure melody, so it is pleasing and effective without the support of an instrument. Some critics hold that D below the staff, and D an octave above this is sufficient range for the kindergarten song. The children can sing E, but it is probably best not to introduce it. The song should be easy to sing, without frequent changes of key. The words should be good English, and the music appropriate to them. The rhyme should be good, not false meter. The teacher who is to present the new song should become thoroughly familiar with the words and the tune before she attempts to teach it. The words should be properly explained in an interesting way that will appeal to the children; so much tiresome drill which takes away the spirit and the life of the song will not be necessary. It is surprising how quickly the children will learn the words and the music if the teacher, through her explanation of words, creates an interest in and a desire to sing the song, instead of making the singing practice merely a drill of words which, in many instances, are not clear to the child. This cannot be done in an instant, on Sunday morning, but it requires careful thought. While singing the songs with the children, it is well for the teacher to listen to her own voice to be sure that it does not predominate over the children's voices. Let it be as one of theirs. Also watch for any mis-pronunciation of words by the children, that they may be corrected. If there are to be motions to the song, they should be carefully thought out, so they will not be mere mimicry. Shall

we exclude all nature songs from the Sunday School period? is an oft-repeated question. Personally, I would say no, but be careful not to sing all nature songs. Use as many simple hymns as you can find—they are so beautiful and appropriate; but who could object to a nature song like this:

Who taught the bird to build her nest
Of wool, and hay, and moss?
Who taught her how to weave it best,
And lay the twigs across?
Who taught the busy bee to fly
Among the sweetest flowers,
And lay her store of honey by
To last for winter hours?

Who taught the little ant the way
Its narrow nest to weave,
And through the pleasant summer day
To gather up its leaves?
'Twas God who taught them all the way,
And gave their little skill.
He teaches children when they pray
To do His holy will.

What place have the rest exercises or games in the Sunday kindergarten program? is a question which all of us should think constantly about. There is scarcely a virtue which cannot be developed by well-chosen games. Universal brotherhood and co-operation in these games may gradually grow into giants of love and helpfulness to fellow-men. "Play is valuable for the mental and spiritual activity it evolves. It is a pure social instinct, forming an introduction to the moral relation. A child first learns to know the external world through play. He learns to know himself by seeing what he can do. It gives strength to his individuality by revealing himself to others and to himself." In organized play, the child feels that his conduct effects the whole circle of children. He realizes sooner or later that he has a right to his "turn," and so has every other child the same right to his "turn" in the game. Things must be done fairly if all is to go well. There are times when he must be patient and wait, then there are other times when he cannot be gotten along without, so he must

shoulder the responsibility, and do his part well to complete the whole. Games and rest exercises develop the muscles of the entire body, giving symmetry and grace as well as the muscular power which is so necessary to the growing child. And so on we might enumerate various other benefits of games to children if space would permit. In day kindergartens the rhythm work, the plays and the games of each day unite with each other to make a systematic physical training for the child as well as a mental and moral development. In Sunday School we can not hope to give them such a splendid physical development. We have not the time, and indeed, I think, it would not be proper, but we do wish to give all the muscles of their bodies proper change and relaxation when they need it. The little child must have change of position quite often, or he becomes fatigued. We do not mean that the game must lose its mental and spiritual development (every good game has in it chance for mental and spiritual development), nor its physical development, but that care should be exercised in the selection of rest exercises which will be suitable for a *Sabbath School* session. Choose plays and games which will rest the muscles of the whole body, if possible, but which are quiet in their character. When I say "quiet," that does not mean that they must lose joyousness and spontaneity, but that they are not too boisterous. For example, the "fire engine" game is too noisy for a Sunday session, but is splendid in an every day session. Sometimes the children become noisy while playing what is supposed to be a rather quiet game. Then possibly the teacher is at fault. She must know how to conduct the game, how to "nip in the bud" all boisterous tendencies. A little boy playing that he is a flying bird may make a tremendous amount of noise with his feet, and his mouth too, perhaps. But if the teacher calls his attention to the quiet manner in which

a bird flies, he is liable to wish to make a true representation of that activity. It is always well before teaching a new game to play it first at local board or union meeting. The teachers have a better chance then to see what difficulties may arise. The morning talk or new song may suggest a game or play, or the truth to be taught may suggest one. The condition is ideal when there is correlation between them all. In placing rest exercises on the program, it is not necessary that they come between every number. Sometimes letting the children stand to sing a hymn or a motion song is sufficient rest. Teachers must use their own judgment. Generally a good rest is needed after the lesson, because the children have been sitting still for ten minutes or so. Teachers must study their children, so they can detect signs of fatigue.

Finger plays are always delightful to the children. They help the child to control his smaller muscles, so their mission as rest exercises is not so broad as the play or game. They give the child a little change rather than a complete rest. They are splendid devices to use to get the interest of the various groups just after the class has been divided. If your group is ready, you cannot afford to lose their interest, while another group is getting ready and yet you would rather not commence the lesson until all groups are in perfect order. There are many places in the program where finger plays just seem to fit.

How often we hear the white-haired fathers and mothers repeat memory gems or Bible quotations which they learned when they were little children and emphasize the fact that they remember these better and they have influenced their lives more than dozens of others they may have learned in later life. So, teacher, don't forget the memory gem on Sunday morning. Choose one with simple words that the children can understand now, rather than one containing symbols which you hope they shall

understand later, because when the little ones grow old enough to understand the symbols, the symbols will have vanished from their minds. In our department, where one truth is developed during the entire month, possibly only one or two memory gems are used for the month. In selecting them, try to have them contain the truth told with a simplicity which will impress the child. The following is a simple yet striking memory gem. It tells the truth and also suggests the application:

If your string is in a knot
Patience will untie it.
If 'twere sold at any shop
I should like to buy it.
But you and I must find our own.
No other can supply it.

Perhaps the latest word in the graded Sunday School is handwork, which, if attempted, requires most careful preparation and the greatest of wisdom on the teacher's part. Not only does it require specific preparation, but it requires a definite knowledge of the kindergarten material from all of its phases, how it shall be used, the benefits derived from its use, and also well-defined ideas of just how much and what kindergarten material may be used to impress the truth of the day upon the child without giving him the technique of the every-day kindergarten. It also requires kindergarten rooms equipped with material, and proper furniture, which, so far as I know, are absent in all of our Sunday Schools. Therefore, it is a problem over which we have much time to ponder. Let us hope that when we have an opportunity to obtain the equipment, we shall have mastered the principle.

Even though the teachers are prepared with their various parts of the program, that does not necessarily mean that the program will be carried out with promptness. It is necessary that each one know when she is to give her part and that she be there in her place on time. So often good lessons

are spoiled because the teacher who is to have charge of the following activity is not there in readiness to give it. The children, of course, begin to move around and find something interesting to do. There should have been previously prepared a written program of all the activities, together with the names of the teachers who have charge of them. A copy should be where the organist may see it, so all of her song pages may be ready on time, and a copy in plain sight of the presiding teacher, if she has not a definite picture of it in her mind. That sounds too mechanical, you may say. When things are given in clock-like order, the good spirit is lost. Yes, that is true, if the mechanical part is the teacher's only goal. If to have the Sunday School machinery go off in order and on time is her whole aim, she may as well have some machine click off the directions, because a machine could do it much more accurately than the human being. The object of system and planning beforehand should be to enhance the good spirit. The mechanical part of the day's program should be a means of enriching the spirit of the Sunday School. Indeed there must be system and order, that harmony may be the result. "My Father's house is a house of order."

Our Father has certainly given us a splendid example of harmony through order in the plan which he made for the solar bodies to follow. In every twenty-four hours we have night and day, the sun rises every morning and sets every night, the moon appears at regular intervals and the stars always shine, even though clouds may obscure them from our view. Every part of the universe has its relation to every other part; there is no disorder nor confusion. When one thinks seriously of this plan, a feeling of reverence comes over one, because of the magnificence of it all. Then we know more about the organization and system which is characteristic of our Church today. So perfect was it planned in the beginning that all the

new ideas of this wonderful century of growth harmonize without one hitch. Each member has his mission, if he acts it well. The result is respect for others, confidence in one's own self, obedience, order, unity, love, joy and a burning testimony of the divinity of the great plan.

In a well-organized and well-planned kindergarten period every teacher knows her place. She knows what follows each activity. She is able to concentrate her mind upon the work to be given and give support to the teacher in charge. Those of you who feel so timid, try planning your work beforehand, and see how much more confidence you will have in yourself. If you know just exactly what you are to do next, the visitors coming in will not bother you half so much as they used to. If things are well planned and well carried out, no time is lost; everything goes off properly, and neither you nor the children have that feeling of fatigue, but one of joy. Of course, there are times when something unexpected comes up on Sunday morning, and we change our program. All well and good, if the new order of business is as appropriate as the old one. Perhaps the games you had planned are not sufficient, or perhaps the child suggests something which will better the program. The program was made out that the child might be benefited, so let him receive the benefit. The written program should be used as an aid to the Sunday School period, not a ball and chain from which the teacher cannot possibly break away.

Teachers, co-operate when making out the plan for the day. If each one adds her mite, it is sure to be varied and pleasant. "No amount of private reading, study or reflections would give the earnest young woman so complete a knowledge of kindergarten theory and practice as this class instruction and association with others in the same field of thought and labor, this exchange of experiences, impres-

sions, ideas." Then don't forget to write the program out so you will be sure to have it Sunday morning. After a teacher has once used a written program, she is never quite satisfied without one.

The activities of the kindergarten today are not only making better children and teachers, but they are being used to elevate the standards of thousands of homes and even whole nations. In the slum districts of our large cities, many kindergartners are sent to visit the homes and invite the children to kindergarten. The parents become interested through the children. Then a mothers' meeting is called, and the kindergarten is explained to them all. Regular meetings are held and mothers, while sewing or knitting, are taught how they can better care for their children. Of course, they must exercise control over themselves if they are to influence their children. The older girls of the family are asked to help in the kindergarten, and so the whole family is influenced for good. Many of the outside churches who send missionaries to the various parts of the world to teach Christianity, establish a kindergarten to get in touch with the people in that specific community. This has worked very successfully in South Africa and Japan.

We hope that our young and inexperienced teachers will not be discouraged when they begin to realize the steady and constant effort they must put forth to become the teachers they would like to be, but we hope they will unite with us in a prayer of thanksgiving to God that He has deemed us worthy to be called to this sacred position which to us is doubly sacred because we are to help direct the innocent children of His chosen people. We pray, too, that He will give us inspiration and wisdom each time that we ask in humility, and help us to be in very deed fit examples for little children.

Suggestions for November.

[Prepared by Sister Beulah Woolley.]

Songs: "Thanks for Daily Blessings," Song Stories for the Kindergarten, Hill, 17. "Loving Mother," Hill, 74. "A Song of Thanks," Holiday Songs, p. 72, or JUVENILE INSTRUCTOR, October, 1912. "Thanks for Food," Songs of a Little Child's Day, Emilie Poullson and Eleanor Smith, p. 16.

Memory Gem:

"Cheery hearts and smiling faces,
Gentle speech and ways.
Make a cloudy, dull Thanksgiving
Sunniest of days."

Morning Talks.

Keep in mind the *aim* for the month during this period.

First Sunday. The Cow. Lead the children to tell of its usefulness, what milk and cream are used for, whom we have to thank—the milkman, farmer, Heavenly Father.

Second Sunday. The Parents. Let children tell of things their parents do for them, and what they can do to show their gratitude.

Third Sunday. The Health and Strength of Our Bodies. Ask the children what their eyes, ears, mouths, arms, legs, etc., are for, and lead them to tell to whom they owe thanks for the health and strength they enjoy and what they can do to show mother, father, and Heavenly Father that they appreciate it.

Fourth Sunday. Let each child tell of something he is thankful for.

Fifth Sunday. Talk about the Thanksgiving day just past and what December will bring.

LESSON WORK.

Aim for Month: Thanksgiving and gratitude should be shown in deeds as well as words.

First Sunday. Review or retell one of last month's lessons or tell "How

Patty Gave Thanks," JUVENILE INSTRUCTOR, October, 1910, p. 554.

Second Sunday. The Birth and Childhood of Samuel. (Text I Samuel 1, 2, 3.

Picture: July JUVENILE INSTRUCTOR, 1911.

The Birth and Childhood of Samuel.

Picture may be found in July JUVENILE INSTRUCTOR, 1911, in Primary department work. Royal Scroll.

If the lesson setting is given in a morning talk or on Children's Day, it will aid materially in making the story of Samuel's life in the temple, and the sacredness of it, more real to the children.

Read the story as told in the Bible; you will get the spirit of it. It is told below as it appeals to the writer. If you see it differently, yours is the right and duty to change it. You may have other mental pictures, but *be sure they bring out the aim*. Make the story yours before you tell it.

Let us consider the mental pictures in relation to bringing out the "aim"—"Thanksgiving and gratitude should be shown in deeds as well as words."

1. Hannah kneeling in prayer in the temple.

Her promise. Gratitude to be shown in deed.

2. Hannah brings her little son to the temple.

Her promise kept. Gratitude is proved.

3. Samuel called by the Lord.

Samuel has become worthy of being spoken to by our Father in heaven Himself. Result of Hannah's keeping her promise, the Lord has been pleased, and His consequent blessings.

4. Samuel a priest.

Climax of Hannah's fondest hopes and prayers; also of the Lord's blessing those who show they are truly grateful and thankful to Him. Feel the bigness of the story, then your children can surely sense it.

See story, "The Birth and Childhood

of Samuel," Children's Section, this issue, p. 715.

Third Sunday—The Ten Lepers.

Text: Luke 17:11-19.

Once there were ten men who lived together. They lived in the hills far away from the rest of the people. They could not go close to anyone. Whenever they saw people passing they had to call out, "Unclean, unclean." And nobody went near them. This was because the ten men were very, very, sick, and if other people went near them, they might be sick, too. None of the doctors in the land could make them well.

The ten men did want to be home again. They wanted to be with their mothers and fathers and children and friends. But this they never could do unless Heavenly Father made them well. They lived when Jesus was on the earth, and heard all about Him, how He helped the people and made the sick well. They said to one another, "If we could see Jesus He would help us." So they watched every day, for they heard that He passed through that country sometimes.

One day they saw Him walking along the road. They ran as close as they could to Him, but, of course, that was a long way off. They called "Jesus, Master, have mercy on us." Jesus knew that they had that dreadful sickness and He could make them well so He said, "Go shew yourselves to the priests."

Now, whenever any one was healed of that sickness, they had to go to the priests. The priests looked at their hands and faces and could tell if they were well and could go among other people. That is why Jesus sent these men to the priests.

As the ten men walked along, they felt well and strong. They looked at their hands and the dreadful spots were gone. They knew Jesus had made them well. How glad they were! They went as fast as they could to the priests. The priests saw that they were

well, so let them go back to their homes. They were all so happy to be able to go back to their fathers and mothers and children, and friends, that all but one forgot about Jesus. He was as happy as the others, and just as anxious to go home, but he thought of Jesus, who had made him well, and went back to thank Him.

He knelt down on the ground before Jesus and thanked Him and praised heavenly Father. Then Jesus said to him, "Were there not ten cleansed? But where are the nine?" The man told Him, but He looked sorrowful. "Only one returned to give glory to God." Jesus knew that this man meant to do whatever was required of him, so He blessed him and told him to go to his home. Jesus was pleased with the man who was willing to thank the heavenly Father for being well and strong.

Application: Suggest something your children can do to show heavenly Father that they are thankful for health.

Fourth Sunday—The Thanksgiving Day of the Pilgrims.

[Story told by Sister Victoria Reed.]

Text: United States' History.

Once upon a time, a long, long time ago, this big land of ours was covered with trees and brush instead of houses. People lived here but they were Indians and did not live in houses such as we have. They had little wigwams made of skins and they loved to live in the woods.

But by and by some people like us came to this land from beyond the sea, and when they landed it was cold winter, and they could not plant gardens and fields of grain so they had to be very careful and make the food they brought with them last as long as it would. Some of the Indians were very good and helped them to catch fish and clams, and when spring came and all the people were planting their seeds these good Indians helped them

to plant their corn. Their gardens and fields of grain grew and our heavenly Father sent the beautiful warm sunshine and gentle rain to help the grain grow and ripen.

When the crops were ready to harvest, the people were very happy, for they knew they would not be hungry any more. A good ship had come from the Old Country, bringing sugar and salt and spices and other good things. Can't you imagine how happy the people were when the ship was unloaded? Just think how busy the mothers were, cooking for the hungry people, and how glad they all were to have enough to eat again!

When all the crops were harvested the people were so glad that they wanted to thank our heavenly Father, so they said: "Let us have a day for giving thanks." They named a day for thanksgiving, and on that day they invited the friendly Indians to join them. They all went to church and sang and prayed, and thanked our heavenly Father for His goodness to

them. In their homes, too, the people had a joyful time, feasting and visiting, and for three days the Indians camped among them and enjoyed the holiday.

Other people came to America and they, too, had special days for giving thanks. Finally they all agreed to keep the same day. And so, for a long time, all the people have held the same Thanksgiving day.

Every year in November, after the grain and fruits have been harvested and stored away for the winter, the president of the United States and the governor of our own state send a message to the people naming our Thanksgiving Day.

Let us all think of what we have to be thankful to our heavenly Father for, and let us try to make everyone happy and thankful, too.

Fifth Sunday.

Retell or review one of the lessons of the month. Be sure you make definite preparation.

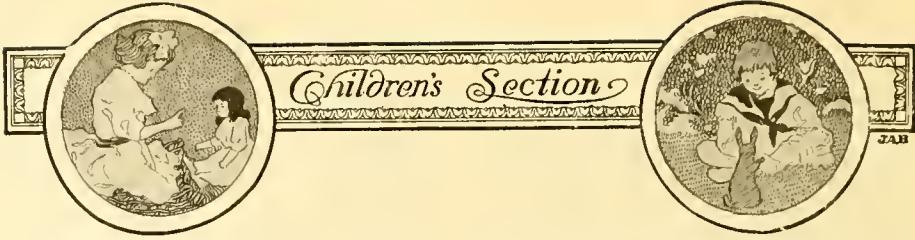
TWO LITTLE HANDS.

By Grace Ingles Frost.

Two little hands appealingly extended,
That beckon where the feet are prone to stray;
Two little hands so pink and soft and dimpled,
Ah, me! how wondrous bright they make each day.

Two little hands like fragile, dainty petals,
Or perfumed breeze that playfully doth greet
My cheek, full oft with touch of love ethereal,
Two little hands—Oh, God! is it not meet

That I should ever hold those tiny fingers
As dear, as fondly dear, aye e'en as He
Who said Forbid them not, the little children,
But suffer them to come, come unto Me?



Children's Section

JAB

Andy Baker and his Chums.

Some Boy Scouts of Long Ago.

CHAPTER V.

As time went on, Andy became acquainted with the character of the boys in the school, and the training he had received at home aided him in choosing companions who were congenial. By association with them he found out which of the boys had received similar training from their parents, and to these he naturally took a liking. And those who lived in the neighborhood of his own home became his most intimate associates, because they so frequently walked to and from school together.

It was a long time before Andy forgot the punishment the teacher gave him the first day he entered school, and feeling that he did not deserve it, he considered it an injustice. For this reason, going to school was distasteful to him. The schooling he had received at home set him far in advance of the lads of his own age, and it was no trouble for him to get his lessons, notwithstanding his lack of interest.

What interested Andy more than school was fishing. At that time there was a body of water in the western part of Salt Lake City known as "The Slough." It was an overflow of the river Jordan, and it covered several hundred acres. Some of Andy's school chums lived near the slough, and he had often heard them tell about the fishing, and of the chubs and suckers they had caught. These stories awakened in young Andy's mind a desire to go fishing. He had never had any experience in fishing, except for min-

nows, with pin hook in the creek that ran by his parents' home.

It was customary each Friday afternoon to have a change of exercises in the district school. No lessons were recited, but a program of songs and recitations was given. Frequently the program was hastily prepared, and boys and girls were called upon to take part without previous notification. There were always certain ones who were willing to respond to the call of the teacher for a song or a "piece." Some were anxious to take part, and asked for the privilege. But towards the end of the school year, late in the spring or early in the summer, the singers and reciters were slower to respond on Friday afternoon. They felt that their memorized pieces had been repeated until they were appreciated no more by their schoolmates. Then the balmy weather was tempting them all into the open air. At this season of the year the Friday afternoon programs were cut short to give the pupils an opportunity to enjoy the out-of-door life.

On one of these afternoons, Andy had been promised the privilege of going with his big brother to fish in the slough. It was only on condition that his brother would look after him that his mother would consent to let Andy go, for she thought he was too young to go alone or with the boys of his own age. Andy hurried home from school and did his chores. He was quicker than usual about them, and no doubt more cheerful. He wanted to be ready when his brother was ready, and he did not want to lose the chance of going fishing through any disagreeable conduct on his part. By five o'clock the chores were done for the day and Andy started out on his

first fishing trip away from home, with his brother Dave.

As they approached the slough, Andy noticed several of the boys of his acquaintance there. There were Jake Raddon, his desk-mate, Pete Gilbert, Fred Ross, Will Stiles, Alf Bailey and several others. Tommy Wicks was also there. Andy did not notice him at first. He was perched on a pole fence that extended into the slough, patiently waiting for a "bite." As his fish pole was short, he considered it an advantage to climb out as far as possible on the rickety fence and throw his line into deeper water than he otherwise could reach. Tommy's presence did not trouble Andy, for if he did try to pick a quarrel, Andy had his big brother to silence him. Besides, there were several of his chums there, and they were not very friendly towards Tommy. The fact was that Tommy had made himself disagreeable generally by his bragging and by his stories about his wonderful achievements.

It was not Andy's intention to notice Tommy in any way, but to attend to his own business of fishing. He at once, on reaching the shore of the slough, commenced to bait his fish-hook and unwind the line from the fish-pole.

The fence on which Tommy was sitting was not firm. The posts were loose, and it swayed to and fro when one climbed upon it. Tommy discovered this, but by keeping still it steadied itself, and he was enabled to keep his balance seated on the top rail with his feet on the rail below.

Just as Andy was looking about for a favorable place to throw his line, he noticed that Tommy had received a "bite." In his excitement, Tommy forgot his unsteady position on the fence and gave a sudden jerk to his pole. He succeeded in throwing a good-sized chub on the shore to the back of him, but at about the same moment he himself keeled over backwards from the fence into the water. He sprawled

about in a lively manner, but did not get on his feet very readily, and there was a possibility of his drowning if he did not get his head out pretty soon.

Andy was nearest to him of any of the boys. He saw him fall, and was the first to realize his danger, as he splashed about in the water. Andy was not afraid of water, although he had not yet learned to swim. Three times he had fallen into City Creek, which ran near his home, and each time he had managed to extricate himself without other assistance, although on one occasion he was carried some distance and rolled over several times by the current before he could pick himself up and climb out.

Noticing that Tommy seemed to make no headway at getting out, Andy dashed into the water, which was not deep, and pulled him safely to the shore. Tommy sputtered and coughed, swallowed a mouthful of muddy water, and then began to cry. He was thoroughly frightened and knew not what else to do. Some of the boys suggested that they strip off his clothes, wring them as dry as possible and then hang them on the fence to dry more thoroughly, but Tommy vigorously objected to that. He wanted to go home as he was. Andy also became thoroughly soaked with water in the rescue. He preferred to go home to change his clothing, as the late spring weather was not very warm, and the day was too far gone to get his clothes dry in the manner suggested by the boys.

Tommy was shaking with cold and fear, and Andy was obliged to take him by the hand and lead him home. He gathered up Tommy's fishing tackle and the one fish he had landed with such spectacular display, placed them in his trembling hand, picked up his own fish pole and trotted towards home. His fishing was spoiled for that day; but he had the satisfaction of doing good to one who had despitefully used him; he had fished him out

of the slough, and now he was under the necessity of doing him a further kindness by taking him home. And poor Tommy was not ungrateful for this. As they trudged along, and he became able to control his sobs, he remarked:

"You saved my life, didn't you, Andy?"

Andy modestly replied that he helped him out of the water.

"I'd like to give you this fish for saving me," he said, holding out the chub. "Take it. I ain't got nothing else to give you or I'd give something better."

Andy said he did not want the fish—that he was glad he was able to help him.

"I'll never throw rocks at you any more, Andy; sure I won't," continued Tommy.

Then they walked along in silence for some time. As they neared home Tommy again assured his benefactor that he would not throw at him any more, but would always be his friend. "What's more," he added, "I'll lick any boy that says a word against you!"

The two parted at the gate, and Andy turned into his parents' home. Tommy crossed the street with somewhat mixed feelings—glad that he was alive after his sorry experience, but sad at the thought of his mother finding him in such a plight. Again there was joy in the thought that his mother would rejoice to know that his fate was no worse. Unfortunately Tommy had run away that afternoon to go fishing, without his mother's consent or knowledge, and she was not in a happy mood when she greeted him on his return. She gave him a severe scolding as she ordered him to remove his dripping clothes. Then she brought him a shirt belonging to his father, as the only thing available for him to wear. His only other shirt was in the wash, and the one he just removed would have to go there, too.

"The best thing for you to do, Tommy," said the mother, "is to eat your supper and go right to bed."

The boy willingly agreed to this. He was hungry, as is proverbially the case with fishermen, and he had had sufficient experience for one day. His supper, consisting of a bowl of bread and milk, was on the table ready for him and he was not slow in seating himself before the tempting food.

As he began to eat, his mother began to question him about his doings that afternoon, and as he answered her questions he used his hands and arms to help out his attempt at describing his actions, with his tongue, between sips. In one of these arm movements he upset his bowl of bread and milk. This was another sad mishap. Surely he had occasion to believe misfortunes do not come singly. He expected another reprimand from his mother for his awkwardness. She was about to give way to her feelings, but she suddenly remembered that there was no more bread nor milk in the house, and more in pity than in anger she exclaimed, "Now, Tommy, I can't help it, but you'll have to go to bed without any more supper, for there isn't anything in the house for you!" So Tommy, poor boy, had to go to bed hungry.

Andy entered his home in a happy state, although wet and chilly, and disappointed in his fishing trip. He had done a kind act—had returned good for evil and had made a friend out of an enemy, and this made him feel good. When he told all to his mother she was pleased, too.

(TO BE CONTINUED.)

Interesting Stories from the Bible. The Chariot of Fire.

Jezebel, the wife of King Ahab, was the means of turning many of the children of Israel from the true faith. She also had a number of the prophets put to death because they would not worship the false god Baal.

Jezebel was very angry with the

Prophet Elijah. One day she sent a servant to him to tell him that on the following day the queen would have him put to death.

On hearing that, Elijah hastened to Beersheba. There he left his servant while he went a day's journey into the wilderness. The prophet was very tired, so he lay down to sleep under a juniper tree. He had no food with him; but he did not worry on that account. He knew his Heavenly Father would provide food for him. He had done so before—the ravens had brought him bread and meat morning and evening while he dwelt at the brook Cherith, and the widow, at the command of God, had given him food in an hour of need. And so the prophet trusted in God.

And in a strange way the Lord provided for His servant. While Elijah slept an angel came down from heaven and prepared food for him. When the meal was ready, the angel went over and touched Elijah, saying, "Arise and eat."

The prophet arose, and on looking round he saw a cake of bread, baked upon a fire, and also a pitcher of fresh water. After partaking of food and drink, Elijah lay down to sleep again. The angel touched him a second time, and said, "Arise and eat; because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb, the mount of God."

On arriving at Horeb, Elijah went into a cave and lodged there. At this time the word of the Lord came to him, telling him to go and anoint Elisha to be prophet in his stead. Elijah went at once to carry out the instructions of the Lord. He found Elisha working in his father's fields. He, with a number of farmers of the village, were plowing up the red soil before putting in the wheat. The work was being done by oxen, and the plows used were simply sharp sticks.

On looking up from the plow, Elisha

saw an old man coming across the fields towards him. As he drew near and Elisha saw his long hair and mantle he recognized him as the Prophet Elijah. He wondered why he was coming to him. He soon found out. When the two men met, Elijah took off his mantle, and placing it upon Elisha's shoulders, told him to follow him, for God had chosen him to take his place as the Prophet of Israel.

Taking off the mantle, Elijah turned and went on his way. Elisha stood looking after him in astonishment. Then he ran to Elijah and said, "Let me, I pray thee, kiss my father and mother, and then I will follow thee." Elijah told him he might go.

A great change had now come over Elisha. He had felt the touch of the prophet's mantle, and the spirit of a prophet was already burning in his breast. He was no longer a plowman but a prophet of God. His mission would be to lead Israel in the paths of truth and righteousness.

Elisha went back and drove the oxen home. He would not need them again, so he roasted the animals and invited his friends to come and dine with him. The men sat round the fire while the women helped them to pieces of roast beef, with cakes of newly-baked bread. They also served them with water, oil, salt, melons, grapes and figs.

Realizing that his earthly life was fast drawing to a close, Elijah paid a parting visit to the schools of the prophets at Bethel and Jericho. Elisha went with him, for he wanted to be with his faithful teacher as much as possible. On leaving Jericho, Elijah requested Elisha to go back to the city, and leave him to go on his way alone. But Elisha said, "As the Lord liveth, and as my soul liveth, I will not leave thee."

A number of the younger prophets followed them at a distance. As they stood on the hillside watching the departure of Elijah and his companion,

they beheld a wonderful sight. On coming to the banks of the River Jordan Elijah took off his mantle and struck the water with it. Immediately the river parted, and he and Elisha passed over on dry ground.

Then Elijah said to Elisha, "Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me." Elijah answered and said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horses thereof. And he saw him no more."

As Elijah went up into heaven in the chariot of fire, his mantle fell to the ground. Elisha ran and picked it up and turned his face towards home. On coming to the River Jordan he followed the example of Elijah and smote the water with the mantle. Instantly the waters parted and Elisha crossed over dry shod. Then he knew more fully that the Lord was with him and that the power of Elijah rested upon him.

The young prophets, who were still standing on the hillside, saw what Elisha had done. They knew then that God had accepted Elisha in place of His servant Elijah, and they came humbly and bowed before Elisha, and received him as their new teacher.

The Healing of Naaman.

Just north of the country ruled by the king of Israel was a country named Syria. The chief city in Syria was the beautiful city of Damascus. It is situated near the foot of snow clad mountains on a plain covered with rich cornfields, beautiful gardens, and

blossoming orchards, and made fruitful by the clear, sparkling waters of two rivers. The bright buildings in the city rise out of a sea of variously tinted foliage, and the city and its surroundings make a beautiful picture.

In the city of Damascus there lived a man named Naaman. He was the captain of the Syrian king's soldier. He was an honorable man, as well as a brave one, and he was in great favor with the king. But Naaman was very ill, with an incurable disease. He had leprosy. This is such a serious disease that often the one who is afflicted with it has to go away and live by himself.

Naaman lived in one of the beautiful homes in Damascus. The streets of the city are very narrow and the part of the house facing the street is only a plain wall with a doorway in it. But through this doorway one passes to a very beautiful interior. In the center of the house is a marble-paved court ornamented with trees, shrubs, and fountains. The rooms of the house open upon this court and are often luxuriously furnished. In such a home the family of Naaman lived.

The maid of Naaman's wife was a young girl who had been brought as a prisoner from the land of Israel to Damascus by the Syrian soldiers. But although this little girl was a prisoner in a strange land she performed her duties cheerfully, striving to bring happiness to those for whom she labored, and desiring their welfare in all things. She was full of sympathy for her master's suffering, and knowing the great power that the Lord gave to his prophet, she one day said to her mistress, "Would that my master were with the prophet that is in Samaria! and he would recover him of his leprosy."

The words of this little maid were repeated to Naaman, and when the king heard of it, he said to him, "Go, and I will send a letter to the king of Israel." So Naaman departed, taking with him presents of gold and silver and fine clothing. He drove in a

chariot drawn by horses and the soldiers who accompanied him walked. It would take them several days to go to Samaria, for it was more than a hundred miles from Damascus. But at length Naaman arrived at the king's palace and presented the letter which he had from his king.

He was received graciously by the king of Israel, but when he read the letter which said, "I have sent Naaman my servant to thee that thou mayest recover him of his leprosy," he became angry and said, "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy?"

When Elisha heard of the king's anger he sent to the king, saying, "Wherefore art thou angry? let him come to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not the rivers of Damascus better than all the rivers of Israel? May I not wash in them and be clean? So he turned and went away in a rage.

But one of his servants came to him and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather than, when he saith to thee, Wash, and be clean."

Naaman listened to the advice of his servants and going to the river he "dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the

man of God, he and all his company, and came and stood before him; and he said, Behold, now I know that there is no God in all the earth, but in Israel."

Naaman urged Elisha to accept the rich presents which he had brought but Elisha refused to do so, saying, "Go in peace." So Naaman departed to his own country.

The Birth and Childhood of Samuel.

[Story told by Sister Phoebe Welling.]

Many, many years ago, there lived a good woman named Hannah. She had no little boy or girl to love as your mamma has. And O, how she wanted one! She felt so badly about it that even her husband Elkanah could not make her feel glad.

Hannah often went to the temple. In the temple was a priest named Eli. One day Eli found her kneeling there, praying to our Father in heaven. There were tears in her eyes. She was asking our Heavenly Father to send her a little son. She told Him that if He would give her a son, she would give him back to the Lord. She meant that she would take the child to the temple when he was old enough and let him stay there, and work for our heavenly Father instead of living at home with her.

When the priest spoke to her, she told him that she had been praying for a son. Eli told her to arise and go to her home and the Lord would answer her prayer. So Hannah was happy.

After a while a little baby boy did come. Oh, how glad Hannah and Elkanah were! Just think, after wishing and praying for a baby all these years, it had come at last! They named the baby boy Samuel, which means that he was asked for of the Lord. Elkanah went up to the temple to give thanks to our heavenly Father. Hannah remained at home with little Samuel. She took good care of him, just as your mammas do of you.

But Hannah remembered her promise to our Father in heaven. So just as soon as Samuel was old enough she took him in her arms and went up to the temple. There she met Eli, the priest again. She told him of her promise and said that this was the little baby boy that had come and she had now brought him up to the temple to live as she had promised our heavenly Father. You know how hard it must have been for her to think of leaving him there. And yet she was so thankful that she knelt down and thanked and praised the Father for His goodness. Then she kissed little Samuel and went away knowing that the Lord would take care of him.

And Eli, the priest, took the dear little baby boy in his arms and went into the temple. There little Samuel was to live always.

As he grew older he learned how to wait on Eli, to do little things for him. He was taught to pray, and then he asked the Lord to bless his mamma and papa and to help him to do right things.

Every year his mother came to see him and brought him a new coat. Can't you imagine how glad they were to see each other! Not only did Samuel's mamma love him, but all who knew him loved him; and the Lord loved him, too. One night, as Samuel was asleep and everything within the temple was still, Samuel was awakened by a voice calling, "Samuel." He ran to Eli and said, "Here am I, for thou calledst me." Eli answered, "I called not, lie down again." And Samuel went and lay down. Then the voice came again, "Samuel." And Samuel arose and went to Eli. "Here am I, for thou didst call me." Eli answered, "I called not, my son, lie down again." And the voice came again for the third time, "Samuel." And he arose and went to Eli and said, "Here am I, for thou didst call me." Then Eli knew that it was the Lord calling Samuel. He told Samuel to

go and lie down and when he heard the voice again, to say, "Speak, Lord, for thy servant heareth." So Samuel went and lay down in his place.

Then our heavenly Father came and called, "Samuel, Samuel," and Samuel answered, saying, "Speak, for thy servant heareth." And then the Lord Himself talked to that little boy and told him many things. Samuel never forgot that night. He tried to do the things the Lord had told him. And when he grew up to be a man he became a priest in the temple of our heavenly Father.

Helen Dorothy.

By Lou Lewis.

"Helen Dorothy! Helen Dorothy!"

The sleeping child yawned and rubbed her eyes in response to the gentle shaking.

"Helen Dorothy!" she heard again. She opened her eyes. "What is it, papa?" she asked.

Mr. Dean hesitated a moment as he looked into the childish face, then continued, "You must get up dear, I'm going away and—mother is not feeling well. You must dress so you can look after the children."

Helen Dorothy seemed to understand him far better than he had expected, for she promptly arose and hurriedly slipped into her clothes, allowing her father to do the fastening.

"Where are you going, papa?" she asked at length, betraying in her voice some nervousness.

"I'm going to town. Do you think you can be our little housekeeper for a few days and manage things if I take your mama to the hospital?" He had taken her small face in his hands and his anxious look gave her courage. His words did not surprise her, and she felt she must be the bravest little girl in the world—yes, yes, mama must be proud of her,—now.

"I can tend to the house, and the children, and cook some things—

enough for us," she answered with confidence.

Mr. Dean kissed his little daughter affectionately and handed her a purse containing several coins. "There's a nickel for Bob, Earl and Tina, and the rest you may use for whatever you may need. You can make mush for breakfast, and there are plenty of eggs in the house. The fruit is in the ice-box of the refrigerator—but don't tell the boys. You'll find some cake there, too. There is some sliced roast beef and cheese in the pantry. Be careful you don't cut your fingers with the bread knife."

"Yes, papa."

"No, I don't want you to."

"I mean I'll do all you say," she laughed.

"And dear, if any one asks for us tell them I'll be back in three days, if all is well. Mrs. Brown will come over to stay with you evenings. Your mama thinks you can manage things during the day, till I get back. Should anything go wrong, run over to Mrs. Brown's for help and advice."

"Yes, papa."

"Now come and kiss your mama goodbye."

Mrs. Dean was dressed for traveling and Helen Dorothy had hard work keeping the tears back when her mother drew her to her bosom in a warm embrace and kissed her tenderly. She repeated much that Helen's father had told her with some additional advice regarding the children.

An auto drove up to the door, and Helen Dorothy saw her father help her mother into it and stood watching it speed away into the darkness toward town, thirty miles away. Then while none could see, she leaned her head against the pillar of the veranda and cried hysterically. Later she stamped her little foot exclaiming, "Helen Dorothy, shame on yourself!" and hurried into the house locking the door behind her according to instructions.

Reaching the kitchen, she added

coal to the fire and filled the tea-kettle with water. A glance at the clock showed her it was not yet half past five, and the children would not be awake for some time. She did not feel like going to bed again, so drew a chair up to the fire, and with feet on the hearth, chin in hand, began to plan.

"I'm not so green," she reflected. "I'm past eleven years old. Let me see how much money I've got. A nickel for Bob, one for Earl, one for Tina—and two whole dollars for me! What a lot of things I can buy with that! We are not going to have any candy! That's settled! I don't want any sick children to take care of. Guess I'll have the table all set and everything ready when they 'wake, so we can have lots of time to play." She immediately arose, cleared from the table her father's unwashed dishes, brushed off the crumbs and laid plates, knives and forks, cups and saucers for four. She arranged the sugar-bowl, butter-dish, pepper and salt cellars in the form of a diamond in the center of the table. She stirred oat-meal into a sauce-pan of boiling water and put it near the back of the stove to cook slowly. She found the eggs and placed four of them on a plate on the table to be cooked after the children were dressed. Going into the children's room, she found them sleeping so soundly she did not like to disturb them, so she went to her mother's room and busied herself making the bed and tidying things up generally. Returning to the kitchen, she stirred the oat-meal and poured some milk into a pitcher.

Day was beginning to break and Bob's rooster crowed loudly. Then Helen Dorothy, anxious to begin the day, opened the door and called Rover who came trotting, and almost knocked her over as he placed his front paws on her shoulders. She sent him to the sleeping children; knowing they would wake good naturally if Rover licked their faces.

"Get down Rover, you old mischief!" she heard Bob call out. Tina from another bed laughed, and Earl exclaimed, "Dood mornin' 'Over. Who let you in?"

All hopped out of bed and were in for a frolic with Rover and the pillows, when Helen Dorothy appeared and caught the raised pillow from Bob's hand.

"Don't you know Rover will chew the pillow case?" was her authoritative rebuke. "Hurry and dress yourself, Bob, while I help Tina. Father and mother have gone to town and breakfast is waiting for us."

"When did papa and mama do?" asked Earl, wide eyed with quivering lip.

"Now Earl, don't be a baby! They had to go early this morning before you were awake. They'll bring you something pretty if you deserve it. Oh, it will be just a beautiful present!"

"I'm going to be good all day. You'll tell mama if I'm a good girl, won't you?" put in Tina as Helen Dorothy buttoned her apron.

"Yes, I'll tell mama all the good things you do—" she paused as if an idea had suddenly seized her—"I've got a little book—a diary"—she went on more slowly, thinking the problem out while she talked—"I'll call it our good-deeds-book. And I'll write down every good thing you do till mama gets home and let her read it. I hope it will make just a grand story—that she'll like to keep all her life."

"And read to her grand-children!" exclaimed Bob, clapping his hands. "I'll feed the chickens, gather the eggs, carry the vegetables in, ride old Jeff after the cows—and, and sweep the floor," he added in one breath.

"No, I carry the eggs in my little bucket," chirped Earl.

"Yes, Earl, you can go with me and help me bring in the eggs," Bob answered good-naturedly, helping Earl into his clothes.

"Mama says you must all do whatever I tell you, and I've got some interesting plans," Helen asserted. "Now take your seats—oh, you haven't washed yet!" She filled a basin with water and washed their faces, while Rover eyed them with approval. She then dished out their mush, and had Bob give the little blessing he had learned. Earl was disrespectful enough to reach across the table for the bread and Tina giggled, much to Bob's indignation. And he no sooner said "Amen" till he burst out with, "Helen Dorothy, put down a bad deed for Earl, and one for Tina." Tina's big eyes filled with tears.

"My book is only for the good deeds," the little mistress remarked, "and the first one that goes into my book is 'Bob said grace on the food.'"

Bob was consoled and generously suggested that she record, "Helen Dorothy set the table, and cooked the breakfast, and it was just as good as if mother had done it." So he was given the privilege of writing that sentence in, himself, while she helped him spell the words.

Tina remembered to say "Please pass the bread," and similar expressions of politeness, and wanted the fact recorded. Her elder sister was only too willing to do so.

When they had finished their meal, Earl ran up to Helen Dorothy shouting, "I said excuse me! please put it down." And Helen began to feel as if her duties as recording angel were going to keep her as busy as President Wilson's private secretary.

The two little girls washed and wiped the dishes, while Bob took Earl with him to feed the chickens. Earl carried one of the little buckets of food, feeling as proud as "Chanticler."

"Don't you think I'd better rake out the chicken-coop?" Bob inquired with an important air after returning to the house. Helen Dorothy permitted him to do so, after persuading him to put

on an old pair of overalls and advising him to wash thoroughly when the job was finished. Meanwhile she and Tina cleaned the kitchen, even to mopping it. "We'll give things a good scrubbing just before mama comes back," was Helen's remark as she removed her wet apron and placed it in the soiled clothe box.

She opened her diary, wrote down some more good deeds, and then suggested that "we all go out and play awhile."

Bob thought he had spent enough time on the chicken-coop and was glad to join in some kind of fun. The sand pile seemed to offer the greatest inducements and all began like busy ants to build parks and cities. Helen Dorothy had a hospital in her town, and rows of little white beds in the "ward." Bob soon had his toy automobile on the scene, and after making a roadway from a picturesque ranch to town he placed Tina's dolls in the auto and drove the sick lady to "The Dorothy Dean Hospital" for an operation for appendicitis.

Thus the hours were spinning happily by, when Jimmie Brown drove up on his pony, and asked Helen Dorothy to go for a ride. Helen Dorothy had often looked at that pony with longing eyes and was about to accept the invitation eagerly, but the thought that the children would be left alone made her pause.

"Mother told me not to let the little ones out of my sight for one moment," she told Jimmie.

"Ah, they'll be all right," Jimmie urged. "We won't be gone long. Come on."

"Where are you going?" she looked wistfully down the road as she spoke.

"Down to Aunt Jane's to take her some butter."

"Will you come right back?"

"Ye-s. Or we won't be gone more than half an hour. Come on. The kids will be perfectly safe. Bob is big enough to have some sense anyway."

She was about to slip her foot into

the stirrup, but thought how it would sound to her mother if written on paper. Mother never had wanted her to go to Mrs. Baird's anyway. She did not like to have her play with one who talked as Jennie Baird talked. Then Jennie would do all she could to detain her.

"I guess I ought not to go; if mama were here—or any grown person—"

Jimmie was disappointed, and disliked having his will opposed. So he tried other arguments.

Meanwhile Bob and Tina had gone to the spring for some moss and pebbles for their cities.

"If you'll come I'll hurry as fast as I can, and bring you right back, and no one need know anything about it," Jimmie held out a coaxing hand, Helen Dorothy put hers into it, and was lifting her foot to the stirrup when Bob's voice was heard screaming:

"Helen Dorothy! Oh Helen! I can't get her out!"

Helen Dorothy ran with all her might to the voice that was calling.

Bob had both feet pressed against the side of the spring, and a tight hold on Tina's apron. His face was white and big tears stood in his eyes.

"If I let go she'll go down," he said, "and I can't pull her out."

Helen Dorothy lifted the wet child from the spring, then asked how on earth it happened.

"She tried to reach the pebbles," Bob answered. "I turned and saw her just as she fell in. I nearly fell in myself."

Jimmie had dismounted and gallantly carried Tina to the house.

"You're a brave boy, Bob" Helen exclaimed, removing the wet clothes, and rubbing Tina with rough towels. "If you had ran to me, or let go when you found you could not life her out I think Tina would surely have been drowned."

"Will that go in the book?" asked Bob, joyously.

"You bet." Then Helen turned to

Jimmie. "What if I had been too far away to hear him?"

Jimmie said nothing.

"You better take the butter to your aunt. I'll not leave one minute while mama is gone," and Jimmie knew persuasion would mean insult to Helen Dorothy.

"I'll call in on my way back," said Jimmie, and sauntered out.

When Tina was dressed in warm clean clothes, Helen Dorothy brought out their favorite picture book and told them to entertain themselves while she cooked them a nice dinner. Bob helped peel the potatoes, and set the table.

After dinner was over and the dishes washed they spent the afternoon listening to the stories Helen read to them. Jimmie Brown joined the group and took his turn reading. Earl did not listen long before he fell asleep, and Helen laid him on the couch and covered him over.

Mrs. Brown came in while they were eating their supper of bread and milk, that evening. Her jolly manner drove away the lonely feeling that Earl was beginning to express in words of "I want mama and papa."

Mrs. Brown had breakfast ready before Helen Dorothy awoke the next morning. So Helen insisted on mixing the bread, and baking it instead of letting Mrs. Brown do it in her own home.

Jimmie came over and entertained the children, fixing up a derrick similar to his father's, while Bob cut the early spring grass and got it ready for hauling, and Helen Dorothy busied herself with her bread-making, washing and various household cares.

At dinner time Helen gave each of the "hay men" including Tina, a nickel, which she called a dollar, for their day's work.

Jimmie said he'd ride to the store and get them some candy, but Helen Dorothy objected.

"I guess papa will bring us all the candy we ought to have," she com-

mented; "let's get some seeds for a garden."

"I'd like some pansies," said Tina.

"I'll have a little wheat-field," Bob added.

"Me wheat, too," was Earl's order.

Helen Dorothy followed Jimmie on his horse and gave him one of her dollars for seeds of various kinds. And a busy afternoon it was, with fencing and digging and plowing, harrowing and planting to do. When evening came Bob had to be reminded twice of his duty to feed the chickens. And Helen Dorothy ached till she could hardly keep her patience with Earl and Tina, who persistently ran races around the table.

Mrs. Brown brought sunshine with her, however, when she handed each one a pretty postal from their papa.

"Your papa will be home tomorrow," Mrs. Brown cheerily explained, "and he says he has a surprise for you—a very nice surprise."

"We'll have a surprise for him!" Bob exclaimed. "You just ought to see our garden, Mrs. Brown; we've got peas and beans, turnips, lettuce, pansies, wheat and everything. And when it grows we are going to sell our vegetables and make some money. Helen Dorothy says she is going to persuade papa to let us enter the potato contest this year. We have enough land for the finest potatoes in the world."

"You surely talk like a farmer," laughed Mrs. Brown. "I think you'll have to be one."

"We are going to be fishermen tomorrow," Bob chattered. "We are going to have fish and bacon for papa's supper. Helen's going to make a quecn pudding."

Bob was a true prophet, for together they caught eleven fish, the next day Helen Dorothy, with the help of Bob and Jimmie Brown, scrubbed the floor, cleaned and fried the fish, baked potatoes and pudding and had supper ready nearly an hour too soon.

What hurrahs and what a scramble,

when Mr. Dean's footsteps were heard on the front porch! Every one wanted to talk at once and Mr. Dean got an incoherent jumble of news about fish for supper, Tina's falling into the spring, the good-deeds book, and the new garden.

Tina's experience was the first thing he began questioning them about; the next thing he took note of was Helen Dorothy's appetizing supper, spread in such artistic style, and all the children looking so spotlessly clean.

"Now, kiddies, if you will all listen to me I'll tell you some news, too," said, Mr. Dean, drawing his chair up to the table. "After breakfast tomorrow,

I'm going to take you all in the automobile to see, what do you think?"

"Mamma!"

"A pony show!"

"A fair!" were the various exclamations.

"You have all guessed about right," Mr. Dean laughed.

"We are going to see mama and your baby brother."

"Our baby brother!" ejaculated Bob and Tina.

"Oh, good!" said Helen Dorothy, clapping her hands.

"And I tell you I'll be proud to read 'that book of good-deeds' to your mama."

The World's Great Fables.

By William S. Nortenheim.



The Two Bags.

According to an ancient legend, every man is born into the world with two bags suspended from his neck—a small bag in front, full of his neighbors' faults, and a large bag behind, filled with his own faults. Thus it is

that men are quick to see the faults of others, yet are often blind to their own failings, the small burdens in the hand making them oblivious to the weight behind.

Search out and correct your faults.

Peaseblossom's Lion.

By Sophie Swett.

CHAPTER I.

THE DAUGHTER OF THE GUARDS MEETS AN OLD FRIEND.

"We must take the very best of care of her!" said Captain Billy Boy Brown, addressing his Company, the Pekoe Guards.

Captain Billy looked very straight and tall as he said it, and very much in earnest.

And every man of the Guards looked very straight and tall, as he listened, even little Seth Whittaker, who was the youngest of them all.

Captain Billy Boy was standing upon Long Tom, the great gun on the Pekoe Common, and it was just after a drill. He had called his Company to order to ask them a question. The question was whether they were sorry they had adopted a Daughter, or afraid they couldn't take care of her.

It was Peaseblossom, the Lion-tamer's little girl, who had got hurt in the circus and had no one to take care of her, whom the Guards had adopted. "It's just like a Daughter of the Regiment, you know," the Guards explained to people, and they were very proud of Peaseblossom. They paid Miss Betsey Pringle, Peaseblossom's aunt, a dollar and a half a week for her board. Miss Pringle said that was enough, because Peaseblossom helped to take care of the vegetable garden and the poultry that supplied a large part of their living. She would not have let them pay anything if she had not been poor.

Almost every boy in Pekoe who was under fifteen now belonged to the Guards, and it was only necessary that each one should pay five cents a week for Peaseblossom's board. She had not, as yet, needed any clothing, but little Seth Whittaker had sold his Bantam rooster to buy her a pink sash, and Ralph Fay was saving his pocket money to buy her a hat with a feather.

And little Benny Dodge had refused to have a pair of new shoes and insisted upon going barefooted because he wanted to save the money towards buying a bicycle for Peaseblossom.

Tommy Nute had spent the only five cents he had had, in one week, for peanuts, so had borrowed of his big brother Sampson, five cents for Peaseblossom's board-money, and Sampson had said that it was "ridiculous for a lot of little boys to think they could support a girl." And many of the big brothers and sisters had begun to make fun, although the fathers and mothers liked the idea of the Guards having a Daughter to take care of because it made them responsible. (That is a long word, but if it had ten syllables it would scarcely be too long for the meaning there is in it.)

And now, some one—someone!—nobody knew who—had told Peaseblossom what the big brothers and sisters were saying.

Pinky Jones was suspected, because she was one of the kind that lets things out. But I, myself, don't think it was Pinky, because since Bee Brown had tied a bit of red string around Pinky's finger to make her remember when there was something she ought not to tell, she had improved very much. Sometimes there was a red string around every one of Pinky's fingers, and she would look at them with a little pucker in her forehead even when she was studying her spelling lesson or playing tennis. And that showed that she really tried.

Pinky Jones did not own the only careless little tongue in Pekoe!

The mischief was done, whoever did it; and Peaseblossom had red rims around her bright and merry eyes, and braided mats and knit stockings so hard that she had no time for play because she was in such a hurry to be able to take care of herself. And she cried because arithmetic came so hard to her that she could never be a school-teacher!

It was when Captain Billy heard of all this that he put the question to the Guards. Were they sorry or afraid? Peaseblossom knew that he was going to—Bee Brown had taken care of that—and she heard the great ringing "no!" that sounded over the Pekoe fields and was echoed back from the rocky sides of Tumbledown Mountain that stood watch behind the town.

They were fond and proud of their Daughter; that was what the Guards' ringing shout meant. And though there might sometimes be delays that could not be helped, it was not likely that Bee Brown, who kept the Guards' books, would have much trouble with Peaseblossom's board-money.

The books in which all the income and expenses of the Guards were set down had not been much to keep at first; an old school copy-book that had a few blank leaves had answered the purpose. But since the Guards had adopted a Daughter they had bought a real business ledger, so large that it took Bee and Pinkey Jones together to take it out of the bookcase drawer in the Brown library, where it was kept!

From the day of Captain Billy's question, no boy had to be asked twice to pay his dues, and no big brothers and sisters made fun. The trouble began to be that everyone wished to help the Guards take care of their Daughter, and that Peaseblossom had so many pretty clothes that her aunt was afraid she would become vain.

So time went by very happily, and Peaseblossom, who had lived all her life in a circus, was beginning to seem like any other little Pekoe girl, when, one day in the spring, there was great excitement in town because the circus had come again.

It was the same circus to which Peaseblossom had belonged, and the Pekoe boys and girls met again their old friend the Fat Lady, and



RAMESES KNEW HER.

the other circus people who had been kind to them. There was old Bluebear too, the elephant on whose back Bee Brown and Pinky Jones had ridden. And there was Rameses, the lion, on whose head Peaseblossom had been accustomed to stand on tiptoe.

You may be sure that the Pekoe boys and girls had a good time! Only the Guards were a little afraid that Peaseblossom would wish to go back to the circus, for her ankle was now quite strong again, and the manager was eager to have her. But Peaseblossom liked better, as she had thought she would, to be a little girl in a gingham dress, going to the Pekoe school. And she thought there was a better chance in doing that to learn to help herself and be an honor to the Guards than in going back to the circus. And her aunt, Miss Pringle, thought so, too, and so did Bee Brown's mother and several mothers of the Guard, who had taken an interest in her and advised her.

Still, the Guards were a little afraid that they should lose their Daughter when they saw how glad the circus people were to see her, and how she cried for joy at sight of old Rameses.

Rameses knew her! He had been ill and was so cross that even his keeper scarcely dared to touch him, but when Peaseblossom put her arm around his neck and patted his great cheeks he thrust out his huge rough tongue and licked her hands and her cheek. When she left him he roared so that everyone was frightened, and long after she had gone he kept uttering piteous cries.

The circus went on to Philibeg, the next town; but there Rameses broke through the bars of his cage and came out into the streets of the town. Then there was wild excitement, of course. Everybody who didn't run away from the lion ran after him. But Rameses made his way into the woods. There were shots fired at him and some people thought that he was hurt, so that he rushed through the woods into the river and was drowned. Other people thought that old Lone Eagle, the Indian guide, who lived in the Philibeg woods, had shot him and would not tell of it lest the circus company should claim damages, or at least demand his skin.

The circus company had offered two hundred dollars reward for his return to them, alive. The notice was posted even on the Pekoe fences; but no one thought that it was in the least likely that he ever would be taken alive.

People who lived near the Philibeg woods slept with one eye open or did not sleep at all; and the Selectmen called a meeting to decide what should be done to protect the town.

Peaseblossom cried about Rameses and the Guards called a meeting to see whether there was anything that they could do about it.

They had captured Long Tom, the great gun, when everyone thought they couldn't, but it certainly did not seem likely that they could capture a live lion! And Peaseblossom believed that Rameses was not dead.

(TO BE CONTINUED.)

WHEN MAMA'S BAKING CAKE.

By Elsie Chamberlain Carroll.

Some mornings 'fore we 'member
That it is baking day,
Good smells come from the kitchen,
To where we're out at play.

I leave my spoon and bucket,
And brother drops his rake;
We scamper to the kitchen,
For mama's making cake.

She gives us each a walnut,
And raisins—Brother three;
And I have one, two, three, four, five—
I'm five years old, you see.

She bakes us little tasters,
All goldie-brown and sweet.
She scatters crumbs and tells us,
“Come, birdies, now, and eat.”

And then when she has finished,
(No better treat we wish)
She brings two spoons and tells us,
“Now, you may scrape the dish.”

The Children's Budget Box.

The Disobedient Little Chipmunk.

Mr. Chipmunk told Mrs. Chipmunk to stay home one day, and not let any of their children go up to the granary, because a boy stood there with a gun and would kill them, and he would go to the fields and get something for them to eat.

Mrs. Chipmunk told the children what their father had said.

When Mrs. Chipmunk's back was turned one of her children slipped out of the hole and went to the granary. He was eating the best of wheat when he heard a loud noise, and just as he heard the noise off went the end of his tail. He hurried to his home in the ground. When he got there he found his mother in a great state of anxiety; she thought she would never see him again.

When his father came home he told him that he couldn't have anything to eat for twenty-four hours because of his disobedience.

O. David Merrill,
Virginia, Idaho.

Age 11.



Miss Zora Manwaring
Springville, Utah.

Age 13.

The Caterpillar and the Grasshopper.

Once upon a time there was a caterpillar who lived on some flowers. Along came a grasshopper, and said: "Oh, how ugly you are; if I were as ugly as you, I would hole myself up, and never come out again."

The caterpillar only laughed, and said: "You think I am ugly now, but wait until next spring, and see if I am not pretty."

"Ha! ha! what makes you think that? Such an ugly creature as you can never be pretty."

The caterpillar said: "I will sleep all winter, and in the spring I will be a butterfly of different colors."

The grasshopper hung his head, for he recognized the truth and was ashamed of himself. Then he asked pardon, and went hopping off.

Irean Davies,
Winn, Utah.
Age 14.

My Baby Sister.

I have a baby sister;
Her eyes are like the sun;
Although she's very little
I love her more than one.

She has ten tiny, tiny toes
So little you can't think;
And also a very little nose
With cheeks a rosy pink.

Rosanna Lyman,
Taft, Utah.
Age 11.

Ruth's Eighth Birthday.

Ruth was a little girl. She was only eight years old, and she was very happy because it was her birthday. She was looking out of the window when she saw her father coming up the street. She ran out of the house and down the path where he was.

"Be careful and don't come close to this box," he said.

When they got to the house he opened it and out jumped a little kitten. It was black and white.

"This is a present for your birthday," he said.

"Come! dinner is ready," called Ruth's mother from the dining room.

After they had eaten dinner, Ruth went in the parlor where her father was. She played with her kitten for a while, and then she said: "Father, there is one thing I want done tomorrow, and that is, I want to be baptized."

"All right," said her father; "I will ask the bishop to baptize you."

The next morning Ruth was up early. And after dinner she and her little kitten went with her father and the bishop down to the creek. She was frightened at first, but after she came out of the water she was very happy.

Age 11.

Lyle Lusk,
Arbon, Idaho.



Olive Gedge,
Age 14.
Salt Lake County, Utah.

Busy Bee.

Busy bee, busy bee,
Always flitting around so free,
Sipping honey from the flowers
In the fields and shady bowers.

Busy bee, busy bee,
Come and sing your song to me;
Underneath the tree I sit
Watching everywhere you flit.

Alta Greathouse,
Age 11.
Leamington, Utah.

The Mortgage.

Mr. and Mrs. Dick lived in a neat house with their little daughter and grandparents. Their house had been mortgaged ever since they had lived in it and they could not pay it off. Mr. Dick was an honest man and did nothing that was wrong. He earned his living honestly.

He had been put out of work and could not get any, and the mortgage was due in a week.

The day before the mortgage was due Mr. Dick was still without work and was wandering around the streets trying to find employment, when a man came up and asked him what he was doing there. Mr. Dick told him he was trying to find work because the mortgage on his house was due the next day.

The stranger was a wealthy merchant and told Mr. Dick that his man had just left his store and if he wanted to take his place he could. Mr. Dick was very glad and thanked the merchant many times. The merchant told him he would pay him seven dollars a week and would pay it in advance.

Mr. Dick went home and told his wife of his good fortune. He worked so hard and honestly that the merchant soon gave him a higher place in the store. The wages increased and Mr. Dick became a wealthy man. He paid off the mortgage and lived comfortably the rest of his life.

Valera Lee,
Age 10.
Afton, Wyo.



Paper!
By E. Gerald Bullock.
Age 16.

The Last of Summer.

Summer has ended and autumn begun with sunshine, warm, lazy days, and pleasant nights. The wind is often cold and the night air frosty.

The leaves are beginning to turn red

and yellow and some are falling. The mountains look a hazy blue, dotted here and there with red.

The golden pumpkins peep from among drooping leaves, while red and yellow apples dance up and down with every breeze, as though playing hide-and-go-seek with the sunbeams. The corn-fields are mostly bare as well as the vegetable gardens.

Here and there may be found a few sweetpeas with drooping heads as though weeping because the summer has passed and the Snow king will soon rule supreme. The dahlias and asters have been left by Jack Frost until a later visit.

Not a robin's song nor the twitter of a swallow,—not one sweet familiar voice. All are gone. Only the dismal cawing of a crow or the chirping of a sparrow may be heard.

Caseel Stowell,
Logan, Utah.

Age 15.

Honorable Mention.

Herbert Bassett, Willie Brownhead, Rulon L. Burr, La Verne Belnap, Veotta Campbell, Etta Crandall, Avilda Cook, Paul Davies, Ruby Eng-

land, Clara Field, Milla Grimmet, Mildred Howell, Bliss Ivins, Artemisia Lang, Bessie McBride, Cora McDald, Viola Porter, Elvin Leroy Park, Verda Robins, Vilate Roundy, Devon Snow, Amelia Woodbury.

COMPETITION NO. 36.

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

Rules.

Competition will close November 1st.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be on plain white paper, and must not be folded.

Address: The Children's Budget Box, Juvenile Instructor, 44 East South Temple Street, Salt Lake City, Utah.

The Puzzle Page.

Double Beheadings and Curtailings.

Our August puzzle did not meet with a very ready response. We received only three answers and not one was strictly correct, but near enough to justify us in awarding the prizes.

Solution.

1. Disease.
2. Illegal.
3. Impeach.
4. Erratum.
5. European.
6. Retinue.
7. Stroller.

Winners.

Viola Bramwell, (age 15), Raymond, Canada.

Irene Day, (age 15), Hunter, Utah.

Ivy C. Nielson, (age 16), Hunter, Utah.

Ziz-Zag Puzzle.

By Frances M. Curtis, (age 17), R. F. D. No. 7, Murray, Utah.

This zig-zag contains seven words of equal length. If they are rightly guessed

and written, one below another, their zig-zag letters, beginning with the upper left-hand letter and ending with the lower left-hand letter, will spell an instructor.

1.—❶	0	0	0
2.—0	❶	0	0
3.—0	0	❶	0
4.—0	0	0	❶
5.—0	0	❶	0
6.—0	❶	0	0
7.—❶	0	0	0

The cross words are: 1, knack; 2, a plant; 3, a color; 4, a flakey mineral; 5, a man's name; 6, an action; 7, to utter reproach.

Competition will close November 1st, 1913, and is open to all under 18 years

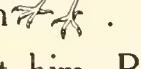
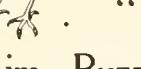
Answers must be written in ink and bear the name, age and address of the sender.

Address Puzzle Editor, Juvenile Instructor, 44 East South Temple street, Salt Lake City, Utah.

Mr. Mixie Magpie

VIII.

EARLY in the morning of Fourth of July, Buzz and Bobette were out on the stone  back of Bobette's  . Mixie was there, too, with his breakfast  of rice. They had  and  and  , and twenty boxes of  ; but "Oh dear, Bob!" said  , "we can't seem to make a really decent noise with this safe and sane stuff!" "We can always shout!" said  . "Let's give three cheers for the red, white and blue, and hurrah for liberty!" So "Three cheers for the red, white and blue!" shouted they, and "Hurrah for liberty!" Down below the flower garden, where the  grows, the crows seemed to be celebrating the Fourth, too. "Caw, caw, caw!" and "Squawk, squawk, squawk!" went they. "Let's go down there and see what those  are fighting about," said  . Down the  to the edge of the cornfield they ran, and Mixie Magpie hopped along behind. The  hid back of a lilac  . "Caw, caw, caw, squawk, squawk,

squawk!"---the  were making a great racket. Suddenly a new voice joined in; "Caw, caw, caw, squawk, squawk, squawk!" screeched  in their midst, and talking their own language. But the  didn't want any of Mixie's advice. They forgot their quarrel with each other, and scolded and pecked at  so hard that he had to defend himself with  and . He rolled right over on his back so as to use both . "Oh, oh!" whimpered , "they'll hurt him, Buzz!" "Sh! He's all right! Let's see what he'll do!" answered . But  had had about enough. "Get out, you rascal! quick, quick, scat!" he screamed. And they did scat! They flew away, every one of them, like  when the wind blows. Mixie scrambled to his  and hopped back to the . Mama came to the door that very minute. "Three cheers for the red, white and blue! Hurrah for liberty!" cried . "He's helping us celebrate the Fourth," said . "He made believe the  were the British!"



Laughs.

An Optical Delusion.

A physician visited a certain school building to examine the eyes of the children. The teacher next day sent a note to the mother of one pupil saying that he was "not perfect optically." The following day Johnny brought back a reply from his mother which read: "The old man whaled Johnny last night and I took a hand at him this morning and we think he'll be all right from now on."

A Quick Way to Settle It.

"Glad we met you. Our boy Stanley insists on marrying that chorus girl. I shall cut him off absolutely, and you can tell him so."

The Family Lawyer—"I know a better plan than that. I'll tell the girl."—London Opinion.

A Freethinker.

Tommy: "Pop, what is a freethinker?"
Pop: "A freethinker, my son, is any man who isn't married."—Philadelphia Record.

Remembered.

Teacher: "Do you know, Tommy, when shingles first came into use?"

Tommy: "I think when I was between five and six years old, ma'am."—New York Evening Post.

Kept On Needing It.

"I say, old man, you've never returned that umbrella I lent you last week."

"Be reasonable, old man, it's been raining ever since."—Punch.

A Second Edison.

Farmer: "Yes, sir, that hired man of mine is one of the greatest inventors of the century."

City Boarder: "You don't say! What did he invent?"

Farmer: "Petrified motion."

Horsey.

"Why is a horse that can't hold its head up like next Wednesday?"

"Don't know."

"Why, because its neck's weak."

"Oh, I heard that joke about a weak back."—Sacred Heart Review.

Try It.

Bee Master (to pupil who has just brushed off bee which stung him): "Ah! You shouldn't do that; the bee will die now. You should have helped her to extract her sting, which is spirally barbed, by gently turning her round and round."

Pupil: "All very well for you, but how do I know which way she unscrews?"—Puck.

A Strange Survival.

Little Marie was sitting on her grandfather's knee one day, and, after looking at him intently for a time, she said, "Grandpa, was you in the ark?"

"Certainly not, my dear!" answered the astonished old gentleman.

"Then," continued the little information seeker, "why wasn't you drowned?"—San Francisco Star.

Too Slow.

A Frenchman drove up in a taxi-auto to the Cafe de la Paix in Paris one day, and ordered a dozen snails. He devoured them like a starving person. Then he leaned back in his chair, sipped his chablis, and said to the waiter:

"How fine those snails were! They're the first I've tasted for six months."

"Been away, sir?" said the waiter.

"Yes; I've been spending six months in England."

"And don't they have snails there, sir?"

"Oh, yes," was the reply; "they have them, but they can't catch them."

A Bed Divided Against Itself.

Tom: "Mother, Jack's got half the bed!"

Mother: "Well, you take the other half."

Tom: "I can't; he's got his half in the middle."—Woman's Home Companion.

Of Course!

"You were born in Ireland?"

"I was."

"What part?"

"Why, all of me, of course!"

Heaven in His Heart.

My little boy bothered so much to know where heaven was, that I said, "Oh, heaven is in your heart." He started to cry, saying, "How can I go to heaven? I can't get in my heart."

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